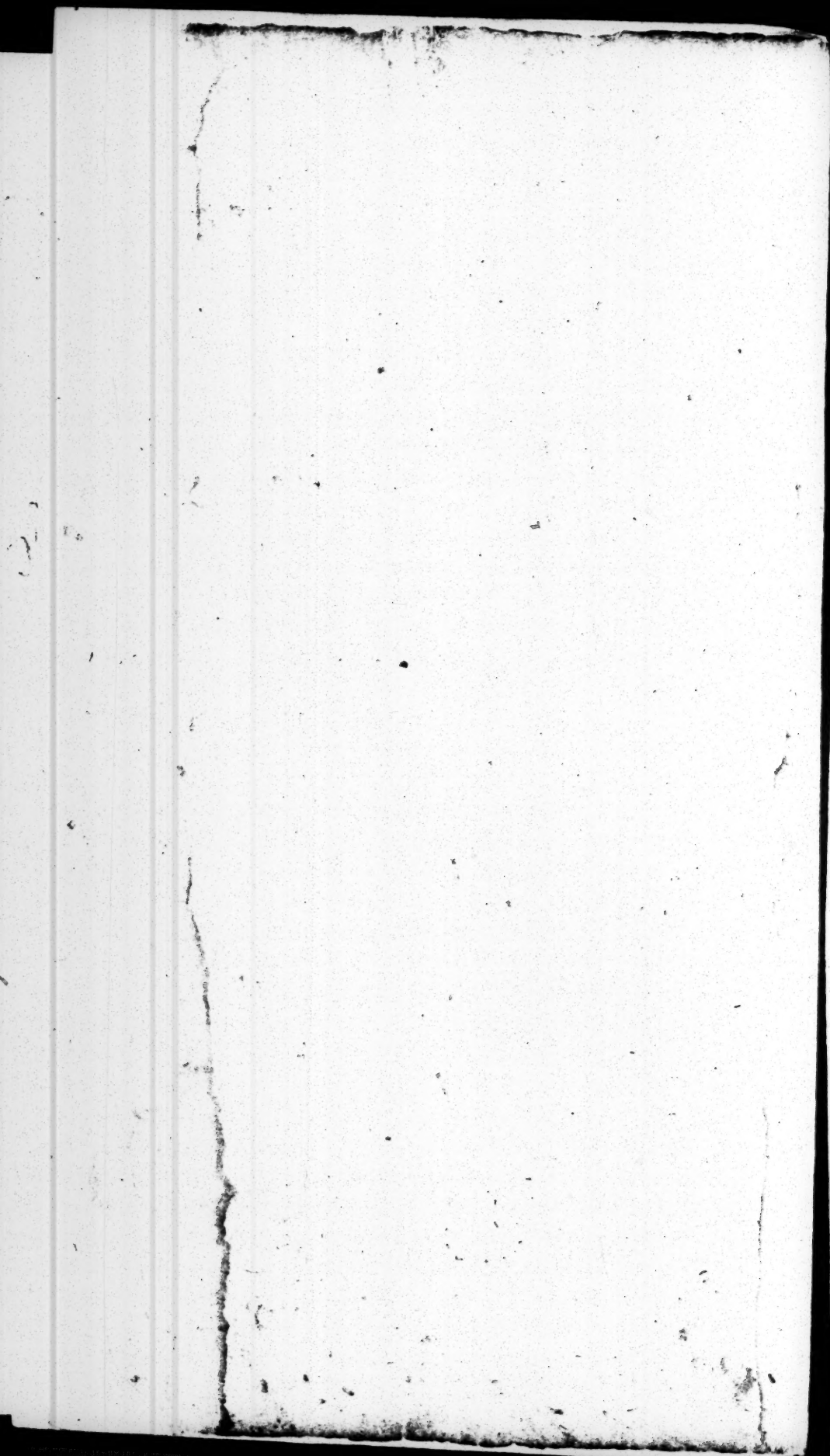


THE SECONDE BOOKE
OF THE DIALOGUES
OF
S. GREGORIE
THE GREATER, THE FIRST
POPE OF THAT NAME
CONTAININGE THE LIFE
AND MIRACLES OF
OUR HOLIE FATHER
S. BENEDICT.

*To which is adioined the Rule of
the same HOLIE PATRIARCHE
translated into the English
tonge by C. F. priest
& Monke of the
same order.*



Permissu Superiorum
Printed Anno 1638.





TO THE HONORABLE
MISTRESSE

M^{rs} ANNE CARIE

DAUGHTER TO THE
LORD VICOVNT

OF FAVKLAND.



ISTRESSE CARIE,

Since my first zeale of printinge this worke I haue had two notable obiections: the first because I could not vse means more effectuall to discover my owne vnworthines: the other

THE EPISTLE

(if in the Epistle Dedicato-
rie which was left to mee) I
should speake of your worth
and vertue, accordinge to my
owne conscience, to them whoe
know you not I should be
thought extreamlie to flatter; to
~~that~~ them that know you ma-
litious or ignorant. These are
the reasons which staied the
printinge of it, & caused mee
to seeke to ingage some in the
makeinge of an Epistle, whoe by
reason of theare neerenes to you,
might seeme to some to be exclu-
ded from it, but to mee most fitt,
thinkinge noe other worthie to
commende you. Hee that trans-
lated

DEDICATORIE.

lated part of it (whoe I am sure
hath a prime place in your me-
morie) intended it to you, but since
death preuēted him from doinge
this (though I hope it hath ina-
bleled him to doe you better ser-
uice by prayinge for you & all
your familie in heauen) I haue
taken vpon mee to supplie his
place in finishinge & dedica-
tinge this to you. Our holie Fa-
ther S. Benedict whose Rule
in our time hath neuer bene
wholie translated in to the
English tonge, deserues a re-
uerēt respect from all the world,
but especially from English
men, since his children cannot

THE EPISTLE

be denied the honor of conuer-
tinge this country to the faith of
Christ. And for this present of
S. Benedicts to my country, part
of the obligation is due to you
for whom it was principallie
done. God blesse you with perse-
uerāce in those giftes hee hath be-
stowed vpon you, and to that end
hee shall be often solicited by.

Your deuoted beardsman.

B. E. T.



THE SECOND BOOKE
OF THE DIALOGUES
OF
S. GREGORIE
THE GREATE,
CONTAINING THE LIFE
AND MIRACLES
OF S. BENEDICT.



BENEDICT blessed by
name and grace was a
man of venerable life,
from his very child hood
graue and stayed for his
demeanour surpassing his age; he gaue
himselſe to no diſport or pleaſure; but
A 4 living

living heere vpon earth, he despised the world with all the glory thereof at such time as he might haue most freely enioyed it. He was borne in the prouince of Nursia, and from thence sent to Rome to study the liberall sciences. But when he saw there many through the vneeven pathes of vice runne headlong to their owne ruine, he drew back his foot, but new set in to the world, least in the search of humane knowledge, he might also fall in to the same dangerous precipice: Thus cōtemning learning and studies, & abandonning his fathers howse and goods, he desired onely to please god in a vertuous life. So that he departed skilfully ignorant, and wisely vnlearned. I haue not attained vnto all this man did, but these few things wich I heere set downe were related vnto me by fower of his disciples, namely Constantine a very Reuerend man who succeded him in the gouernment of the Monastery in monte Cassino. Valentiniane who for many yeaes bare
Rule

holy Father St. Benedict. 3

Rule in the Monastery of Lateran. Simplicius likewise who was third superiour of that Conuent after him, & Honoratus who yet gouerneth the Monastery which he first inhabited.

*How St. Benedict miraculously
made whole à brooken
sieue.*

CHAP. I.

Benedict hauing now left the Schooles resolved forth with to bee take himselfe to the desert, accompanied onely with his nurse who most tenderly loued him, and would by no meanes part from him. Comming therefore to à place called Sufide, and remaining for some time in the church of S. Peter by the charitable inuitement of many vertuous people who liued there for deuotion; So it chanced that his nurse borroed of a neighbour a sieue to cleanse wheate, which being left carelesly vpon the table was found
As broken.

brokē in two peeces. Wherefore at her retourne finding it broke, she began to weepe bitterly because it was onely lent her. But Religious and pious Benedict, seeing his Nurse to lament in that manner was mooued with compassion, and taking with him the two peeces of the broken sieue, with teares he fell to his prayers, which no sooner ended, but he found the sieue whole and found not any signe remaining that it had beene broken. The presently retourning to his nurse he restored to her the sieue whole to her exceeding comfort. This miracle was diuulged vnto all that liued thereabout, and so much admired by all, that the inhabitants of that place caused the same to be hanged vp in the church porch, that not onely those who were then liuing, but all posterity might know with how great giftes of grace Benedict was endoued from the beginning of his conuersion. The sieue remained to be seene for many yeares after, and hung ouer the church doore euen vntill the troubles
of

holy Father St. Benedict.

of the Longobardes. But Benedict more desirous to suffer crosses and afflictions in this world, then couetous of praise, and rather willing to vndergoe labours for the honoure of God, then to be extolled with the fauors of this world, fled secretly from his nurse to a remote place in the desert called Sublacus, distant forty miles from Rome, in which a fountaine springing with coole, and christall waters, extendeth it selfe at first in to a broade lake, and running farther with encrease of waters, becometh at the last a riuer. As he was trauelling to this place, a certaine Monke called Romanus mett him, and asked whither he was going, hauing vnderstood his intention, he both kept it secrett, and affoarded him his best helpe, moreouer he gaue him a Religious habitt and assisted him in all things. The man of God being come to this place, liued for the space of three yeares in an obscure caue vnknowne to any man except Romanus the Monke, who liued not
far of

far of in a Monastery gouerned by fa-
Theodacus, from whence he would
piously steale forth, and vpon certaine
dayes bring to Benedict a loafe of bread
which he had spared from his owne al-
lowance. But there being no way to
the caue from Romanus his cell by
reason of a steepe and higerock which
hung ouer it, Romanus vsed to lett
downe the loafe by a long corde to
which also he fastened a litle bell, that
by the sound of it the man of God
might know when Romanus brought
him the bread. But the old enemie en-
uying the charity of the one, and the
refection of the other, when on a cer-
taine day he beheld the bread lett
downe in this manner, threw a stone
and brake it. Not withstanding Ro-
manus afterward failed not to assist him
in the best manner he was able. Now
when it pleased the diuine goodnes to
free Romanus from his labours, and
manifest to the world the life of St. Be-
nedict for an example to all men, that
the candle set vpon a candlestick might
shine,

shine, and giue light to the whole church of God, our Lord vouchsafed to appeare to à certaine priest liuing far of, who had made ready his dinner for easter day, saying to him, thou hast prepared good cheare for thy selfe, and my seruant in such à place is famished for hunger, who presently rose vp, and on the solemne day of Easter went towards the place with such meate as he had prouided for himselfe, where seeking the man of God amongst craggie rockes, winding vallies and hollow pits, he found him hidde in à caue. Then after prayers, and thankes giuing to God they sat downe, and after some spirituall discourse the Priest said. Rise Brother and let vs take our refection, for this is Easter day. To whom the man of God answered, I know it is Easter with me, because I haue found so much fauour in the sight of God, as this day to enioy your company. (For not hauing à long time conuersed with men, he did not know it was Easter day.) The good Priest did therefore againe

gaine affirme it, saying trulie this is the day of our Lords Resurrection, and therefore it is not fitt you should keepe abstinence, and for this cause I am sent that wee may eate together, that which Allmighty God hath pleased to bestow vpon vs. Where vpon they said grace, and fell to their meate; their discourse and dinner ended the priest retourned to his church. About the same time certaine shepheards found him hid in a caue, who at the first espieing him amongst the bushes cloathed in the skinnes of beasts, tooke him for some wilde beast; but afterwards knowing him to be a man of God, many of them were conuerted from their sauadge life to vertue. By this meanes his name beganne to be famous in the country; and many did resort vnto him bringing with them necessities for his corporall nourishment, for which they receiued spirituall foode.

How

*How he ouercam à grieuous temptation
of the flesh.*

CHAP. II.

THe Holy man being on à certaine day alone, the temptour was at hand, & in the likeness of à litle black bird commonly called an owzell began to flie about his face, and that so neare, and so often as he might haue taken her with his hand; But no sooner had he blessed himselfe with the signe of the crosse, but it vanished. When presently so great à carnall temptation assailed him, that in his life he neuer had felt the like. For the remembrance of à woman which sometime he had seene was so liuely represented to his fancy by the wicked spirit, and so vehemently did her image inflame his breast with lustfull desires, that almost overcome with pleasure, he was determining to leaue the wildernes. But suddenly assisted with diuine grace, he came

came to himfelfe, and feing neare him
à thicket full of nettles and bryars, he
threw of his garments, and caſt him-
felfe naked in to the middeſt of them,
there wallowing and rooling himfelfe
in thoſe ſharpe thornes and nettels; ſo
that when he roſe vp, his body was all
pittifully rent and torne. Thus by the
wounds of his fleſh, he cured thoſe of
his ſoule by tounring pleaſure in to
paine, and by the vehemence of out-
ward torments, he extinguished the
vnlawfull flame which burnt within
him, ouer coming ſinne by changing
the fire. After which time as he him-
felfe related to his diſciples, he was ſo
free from the like temptation, that he
neuer felt any ſuch motion. Many af-
ter this beganne to forſake the world,
and put themſelues vnder his gouern-
ment; for being now altogether free
from vice, he worthily deſerued to be
made a Maſter of vertue. As in Exo-
dus God commanded by Moyſes, that
the Leuites ſhould from ſiue and
twenty yeares and vpward, and after
fifty,

holy Father St. Benedict.

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fifty yeares they should be appointed to keepe the holy vehels.

Peter.

I Haue already vnderstood something of this testimony alleadged, yet I pray make it more plaine vnto me.

Gregory.

IT is manifest Peter that in youth the tentations of the flesh are greate, but after fifty naturall heate waxeth colde; Now the soules of good men are the holy vessels, and therefore while the elect are in tentation it is necessary that they liue vnder obedience, and be wearied with labours, but when by reason of their age the feruor of temptation is aswaged, they are ordained keepers of holy vessels, that is become instructours of soules.

Pe-

I Confesse you haue giuen me full satisfaction, and therefore this place of scripture being clearely expounded I pray goe on with the holy mans life.

*How St. Benedict brake à glassse in peeces
by making the signe of the
holy crosse.*

CHAP. III.

HAuing thus vanquished this tentation, the man of God like à good soile well manured and weeded, brought forth abundant fruite of the seede of vertue. So that the fame of his sanctity beganne to spread it selfe more largely. Not far of was à Monastery whose Abbot being dead the whole Conuent repaired to the venerable man Benedict, and with earnest perswasions requested him for
their

their Abbot, which he refused for a longetime, forewarning them that his manner of life and theirs were not agreeable; yet at length ouer come with importunity he gaue his consent. But when in the same Monastery he beganne to obserue Regular discipline, so that none of the Monkes (as in former time) were permitted by their disorder to swerue any way from the path of vertue, they repented themselves of their choise in receiuing him for their Superiour, whose integrity of life was disproportionable to their peruersenes. And therefore when they perceiued themselves restrained from vnlawfull acts, it greiued them to leaue their desires, and hard it was to relinquish old customes, and beginne a new life: beside the conuersation of good men is alwayes odious to the wicked, they begane therefore to plot his death, & after consultation had together, they poisoned his wine. So when the glasse which cōtained the empoisoned drinke was according to the custome of the Mo-

Monastery presented at table to be blessed by the Abbot, Benedict putting forth his hande and making the signe of the cross, the glasse which was held far of presently brake in peeces, as if instead of blessing it, he had throwne a stone against it. By this the man of God perceaued easely that the glass had in it the drinke of death which could not indure the signe of life. So presently rising vp with a mild and cheerefull countenance, hauing called the Brethren together, he thus spake vnto the Almighty! God of his mercy forgive you Brethren, why haue you dealt thus with me? Did not I fortell you that my māner of life and yours would not agree: Goe and seeke a Superiour to your liking, for you can haue me no longer with you. This said he forthwith retourned to the solitude he loued so well, and liued there with himselfe in the sight of him who seeth all things.

Peter.

Doe not well vnderstand what
you meane he liued with him
selfe.

Gregory.

IF the Holy man had bin longer
constrained to gouernethose mōkes
who had all conspired against him, and
were so contrary to him in life and
manners, it might peraduenture haue
diminished his owne vigour and fer-
uour of deuotion; with drawing his
mind from the light of contemplation,
so that ouer much busied in correcting
the faults of others, he might haue
neglected his owne; and so perhaps
lost himselfe & yet not gained others.
For as often as by contagious motions
wee are transported out of our selves,
we remaine the same, but not with our-
selves, because not looking in to our
owne actions, wee are wandring a-
bout

bout others things; for doe we thinke that he was with himselfe who went in to a far countrie, consumed the portion allotted to him, and after he had put himselfe in to the seruice of a citizen of that country, kept his hogges and was glad to fill his belly with the huskes they eate; not with standing when he began to consider what he had lost (as the scripture testifieth) being come to himselfe he said. How many of my fathers hirelings haue plenty of bread? For if he were before with himselfe, how was it true that he returned to himselfe? I may well say therefore that this holy man liued with himselfe, because he neuer turned the eye of his soule from himselfe, but standing alwayes on his guard with great circumspection he kept himselfe continually in the sight of the all seeing eye of his Creatour.

Peter.

HOW is it then to be vnderstood which is written of St. Peter the

A-

Apostle, when he was led by the Angell out of the prison? Who retourning to himselfe said, now I know assuredly that our Lord hath sent his Angell, & hath deliuered me out of the handes of Herod, and from all he expectation of the people of the Iewes.

Gregory.

TWo wayes Peter we are caryed out of our selues: for either by subricity of thought wee fall beneath our selves; or by the grace of contemplation we are raysed aboue our selves. He therefore that kept the hogges by his inconstancy of minde and vncleaneesse, fell beneath himselfe; but he whom the Angell loosed, and raiised in to an extasie, was indeed also out of himselfe, but yet aboue himselfe. But both of them retourned to themselves, the one when reclaiming his ewd life he was conuerted at heart, the other when from the height of contemplation he retourned to his naturall

turall and ordinary vnderstanding
Thus venerable Benedict in that solit-
tude dwelt with himselfe for as much as
he kept himselfe within his thoughts
for as often as by the feruour of con-
templation he was eleuated, with out
doubt he left himselfe as it were be-
neath himselfe.

Peter.

I Like well this you say, but re-
solue me, I pray you, should he
haue left those Monkes of whom he
had once taken charge.

Gregory.

IN my opinion Peter, a bad cōmu-
nity may be tollerated where there
are found at least some good which
may be helped, but where there is no
benefitt to be expected of any good
labour is many times lost vpon the bad
especially if there be any other present
occasions wherem we may do God
better

ng better seruice. Now who was there
Soli whom the holy man should haue staid
h a to gouerne, when they had all conspi-
hts red against him. And many things are
on considered by the perfect which ought
ou not to be passed in silence; for they per-
be ceiuing their endeauors to be without
effect, depart to some other place there
to employ theselues more profitably.
Wherefore that famous Preacher who
desireth to be dissolued and be with
Christ, vnto whom to liue is Christ
and to dye is gayne, did not onely de-
he sire himselfe to suffer, but did also ani-
he mate and encourage others to vn-
dergoe the like. He I say, being per-
secuted at Damascus caused himselfe
to be let downe from the wall by a
cord and basket, whereby he escaped
priuately. Shall we say then that Paul
feared death which he earnestly desired
for the loue of Christ as appeareth by
his owne testimony. No surely, but
whereas he fore saw that his endea-
uors there would profitt litle, with
much hazard and difficulty he reserued

B

himselfe

himselfe to labour in an other place with better successe. For this valiant champion of Almighty God would not be confined to so narrow limitts but enlarged himselfe to seeke battell in the open field. So you may obserue that the holy man Benedict leste not for many incorrigible in that place, as he conuerted to a spirituall life elsewhere.

Peter.

YOU say true as both reason and the example alleadged prooues, but I pray, retourne to prosecute the life of this holy Father.

Gregory.

THE Holy man for many yeares increased wonderfully in vertues and Miracles, whereby a great number in those parts were gathered together in the seruice of God; So that by the assistance of our Lord Iesus he built there

there twelue Monasteries, in each of which he put twelue Monkes with their Superiours; and retained a few with himselfe whom he thought to instruct further. Now began diuers Noble and deuout personages from Rome to resort to him; and commended their children to be brought vp by him in the seruice of God. At the same time Eunicius brought vnto him Maurus, and Tertullius à Senatour his sonne Placidus both very hopefull children, of which two, Maurus although young yet by reason of his forwardenes in the schoole of vertue, began to assist his Maister; but Placidus was as yet à child of tender yeares.

How he reclaimed An indeuout Monke.

CHAP. IV.

IN one of those Monasteries which the holy man had built there about

was à certaine Monke that could not stay at his prayers, but so soone as he saw his brethren knele and dispose themselves for their mentall prayer, he would goe out, and there spend his wandering thoughts vpon wordly and transitory things. For which hauing bin often admonished by his Abbot, he was brought before the man of God, who also sharpely reprehended him for his folly; but retourning to his Monastery he scarce remembred two dayes what had bin said vnto him, for the third day he fell to his old custome, and at the time of prayer went out againe, where of when the holy man was informed by the Abbot the second time, he said, I will come my selfe and reforme him. And when he was come to the same Monastery, and the Brethren after the Psalmes ended at the accoustomed time betooke themselves to prayer; He perceued à litle black boy who pulled this Monke out by the hemme of his garment; which he insinuated secretly to Pompeianus Abbot

bot of the Monastery, and to Maurus saying, see you not there who it is that draweth this Monke out? who answered noe. Let vs pray (replyed he') that you may likewise see whom this Monke followeth. After prayer continued for two dayes Maurus saw; but Pompeianus could not perceiue any thing. The next day when the man of God had finished his prayer, he went out of the oratory and found the Monke standing with out, whom he forth with strake with a wane for his obstinacy and boulddenes of heart, and from that time euer after the Monke was free from the wicked suggestion of the black boy, and remained constant at his prayers. For the wicked fiend as if himselfe had bin beaten, durst no more tempt him to the like offence.

*How by the prayers of St. Benedict A
Spring issued from the top of
a mountaine,*

CHAP. V.

THree of the Monasteries which
he founded in that place, were built
vpon the cliffes of a mountaine, which
was very troublesome to the Monkes
to be forced to fetch vp their water fō
the lake, for besides the toyle, it was
also dangerous by reason of the high
and steepie descent. Heere vpon the
Religious of these three Monasteries
came all together to the seruant of God
Benedict; and told him it was very
troublesome to goe downe for water
as far as the lake, and therefore the
Monasteries of necessity, were to be
remooued to some more commodious
place. The holy man with comfortable
words dismissed them, and at night
with litle Placidus (whom we men-
tioned

holy Father St. Benedict.

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tioned before) went vp to the rock, and there prayed à long time, and hauing ended his prayers, he putt three stones for à maik in the same place; and so vnknowne to all, he retourned to his Monastery. Not long after when the Brethren came againe to him for want of water, goe (saith he) and on the rock where you shall finde three stones one vpon an other digge à litle, for Almighty God is able to make water spring from the top of that mountaine, that you may be eased of this labour. At their retourne to the mountaine they found already the signes of water in the rock, as Benedict fore told them, so à pitt being digged, it was presently full with water which issueth forth so plentifully, that to this day it continueth running downe to the foot of the mountaine.

How

*How he miraculously caused the iron
head of à bile fallen in to the water,
to fasten it selfe againe in
the hafft.*

CHAP. VI.

A Certaine poore Goth desirous
to lead à Religious life, repaired
to the man of God Benedict, who most
willingly receiued him; and one day
willed the Brethren to giue him à bile
to cutt vp brambles in à place which
he intended for à garden. This place
which the Goth had vndertaken to ac-
comodate, was ouer the lakes side.
Whilest the Goth laboured à maine in
cutting vp the thicke bryars, the iron
slipping out of the handle, fell into the
lake in à place so deepe, that there was
no hope to recouer it. The Goth hauing
lost his bile was in great perplexity
rune to the Monke Maurus, and told
him the mischance, who presently ad-
uertised Benedict thereof, and imme-
diately

diately the holy man came himselfe to the lake, tooke the haft out of the Goths hand, and cast it in to the water, when behold, the iron rose vp from the bottome and entered in to the haft as before, which he there rendered to the Goth saying, take it and worke on cheerefully and be not discomfor-
ted.

*How Maurus walked upon the
water.*

CHAP. VII.

ONe day as venerable Benedict was in his cell, yong Placidus (à Monke of his) went out to the lake to fetch water, and letting downe the bucket to take vp water, by chance fell in himselfe after it, and was presently caried away by the streame à bowes shoot from the side. This accident was at the same time reuealed to the man of God in his cell, who presently called Maurus saying, Goe quickly Brother
B. 5 Maurus,

Maurus, for the child who went to fetch water is fallen in to the lake, and the streame hath caryed him a great way. A wonderfull thing and not heard of since the time of St. Peter: Maurus hauing asked and receiued his benediction vpon the command of his Superiour, went forth in hast, and being come to the place vpon the water to which the childe was driuen by the streame, thinking still he went vpon dry land, tooke him by the haire of the head, and retourned speedily back, but no sooner had he foot vpon firme ground, but he came to himselfe, and looking back perceiued that he had gone vpon the water, much astonished, and wondering how he had done that which wittingly he durst not aduventure. So retourning to the holy man, he related what had happened, which venerable Benedict ascribed to Maurus his prompt obedience, and not to his owne merits; but contrarywise Maurus attributed it wholly to his cōmand, not imputing the miracle to himselfe

selfe which he had done vnwittingly. This humble and charitable contentio the child who was saued, was to decide, who said, when I was drawne out of the water, methought I saw my Abbots garment ouer my head, and imagined that he had drawne me out.

Peter.

THese are wonderfull things you report, and may be to the ædification of many, and for my owne part the more I heare of the good mans miracles, the more I desire to heare.

*How a Crow caryed a way a poy
sened loose.*

C H A P. VIII.

VVHen as now the places and bordering Countries thereabout were very Zealous in the loue of our Lord Iesus Christ, many abandoning the vanities of the world, and putting

putting themselues vnder the sweet
yoake of our Redeemer (as it is the cus-
tome of the wicked to repine at the
vertues of otheres) one Florentius à
Priest of à church hard by, and grand
father to Florentius our subdeacon,
began by the instigation of the diuell
to oppose himselfe against the ver-
tuous proceedings of the holy man: and
iniuriously to derogate from his course
of life, hindering also as many as he
could from resorting to him. But
seeing he could not stoppe his progresse,
the fame of his vertues still more en-
creasing, and many vppon the report
of his sanctity refoming their liues day-
ly; he became far more enuious and
malitious; for he desired himselfe the
commendations of Benedicts life, but
would not liue commendablely. Thus
blinded with enuy, he sent to the ser-
uant of God à poysoned lowse of bread
for an offering; which the man of God
receued thankfully, although he was
not ignorant of the poyson in it. There
vsed to come to him at time of dinner à

crow

crow from the next forrest, which he was accustomed to feed : comeing therefore as she was wont, the man of God cast before her the bread that the Priest had sent him : saying I commande thee in the name of our Lord Iesus-Christ to take this bread, and cast where no man may finde it. The crow gapeing & spreading her winges runne croaking about it, as though she would haue said, I would willingly fulfill thy command, but I am not able. The man of God commanded againe saying, take it, take it vp, and cast it where no man may find it. So at length shee tooke it vp in her beake, and caried it awayes & twoe howres after retourned againe to receiue from his hand her ordinarie allowance. But the venerable father seing the Priest so peruersely bent to seeke his Life, was more sorry for him, then fearefull of himselfe. When Florentius saw that he could not accomplish his wicked designe vpon the body of his maister, he attempted to trie what he could against the soules of his scholars,

lars, in so much that he sent seauen naked gyles in to the garden of the cloister in which Benedict lived, that so playing lasciuiously hand in hand, they might entice the Religious to naughtines. Which when the holy man espyed out of his cell, to preuent the fall of his yong disciples, considering that ail this malice proceeded from hatred to him, he gaue place to enuy and withdrew himselfe. So after he had disposed of the oratories and other buildings, leauing in them à competent number of Brethren with Superiours, he tooke with him à few Monkes, and remooued to an other place. Thus the man of God with humility auoided his hatred, whom All mighty God struke with à terrible iudgement: for when the foresaid Priest standing in his summer house to his great content and ioy, vnderstood that the holy man was gone, the roome wherein he was, fell downe, crushed and killed him, all the rest of the house remaining immouable and entyre. This Maurus the
disciple

disciple of the man of God thought fitt
to signifie forth with to Benedict who
was yet scarce gone ten miles, willing
him to retourne, for the priest who per-
secuted him was slaine. Which the mā
of God hearing tooke very heauely;
both because his enimie was dead, and
because his Disciple reioyced the eat.
Where vpon he enioyned him à pe-
nance for presuming in à ioyfull man-
ner to bring such newes to him.

Peter.

THese are wonderfull strāge things,
for in the drawing water out of à
rock me thinks I behold in him
Moyse, in rayeing the iron from the
bottome of the water he representeth
Elyseus; in walking on the water Pe-
ter, in the obedience of the crow I cō-
ceiue him an other Helias, in beway-
ling his enemyes death, à Dauid. That
man had vnited in him the spirits of all
the iust.

Peter.

Gregory.

THe man of God·Benedict had in him (Peter) the spiitt of God alone, which by the grace of free redemption replenished the harts of all the elect, of which St. Iohn saith. *There was true light which illuminateth eucry man that cometh in to this world.* Of which againe he writeth. *Of his plenitude and fulnesse wee haue all receiued :* for the holy ones of God could indeed receiue graces from God, but they could not impart them to others. He then gaue miracles, or signes of power to the lowely, who promised that he would shew the miracle of Ionas to his enemyes, daigning in their sight to dye, and in the sight of the humble to arise. So that the one should haue what they would contemne, and the other what to reuerēce and loue. By which mystery was occasioned, that while the proud were spectatours of his ignominious death,

the

the humble with glory might receiue
power against death.

Peter.

BVt declare I pray; whither the
holy man remooued, or if he
wrought miracles in any other place.

Gregory.

THe holy man by removing chan-
ged his habitation, but not his ad-
uersary; for he endured their more sharpe
conflicts. For as much as he found the
authour of malice openly to assault
him. The castle called Cassine is si-
tuated vpon the side of a high mountaine,
which stretching forth in a forked
manner, enuironeth the same castell,
and riseth in to the aire three miles
high, on which stood an old temple
where Apollo was worshipped by the
foolish country people, according to
the superstitious custome of the ancient
heathens. Round about it likewise
grew

grew woodes and groues in which euē
vntill that time the paynims offered
their idolatrous sacrifices. The man of
God comeing to this place, brake
downe the idoll, ouer threw the altar
burnt the groues, and of the temple of
Apollo made à chappell which he de-
dicated to St. Martine, & where the
profane altar had stood, he built à
chapple of St. Iohn, and by dayly prea-
ching conuerted many of the people
there about. But the old enemye, in-
censed with these proceedings, not
couertely, or obscurely, but openly &
visibly appeared in the sight of the fa-
ther, and with hideous cries complai-
ned of the violence he suffered in so
much, that the brethren hard him, al-
though they could see nothing. For as
the venerable told his Disciples the
wicked fiend represented himselfe to
his sight all on fire, and with flaming
mouth and flashing eyes; seemed to
rage against him. And the they all heard
distinctly what the wicked spirit said.
For first he called him by his name, and
when

When the man of God would make him no answer, he fell to raile and reuile him. And whereas before he cryed Benedict, Benedict, and saw he could get no answer; then he cryed maledict not Benedict (that is cursed not blessed) what hast thou to doe with me? why dost thou vex me? But now we shall behold new assaults of the enemy against the seruant of God, to whom he ministred not so much comforts willingly, as occasions of victory against his will.

How an huge stone by his prayer was made portable.

C H A P. IX.

ONe day as the Brethren were building the celles of the cloyster, there lay a stone in the midst which they determined to lift vp, and put in to the building; and when two or three were notable to mooue it, they set more to it; but it remained as immouable as if it

if it had bine fixed in the ground, so that it was easie to conceiue that the enemye sate vpon it, since that soe many men were not able to lift it. After much labour in vaine they sent to the man of God with his prayers to driue away the enemye, who presently came, and hauing first prayed, made the signe of the crosse ouer it, when behold, the stone was as easely lifted as if it had no waight at all.

*How the kitchin by the illusion of the
enemye appeared all
on fire.*

CHAP. X.

THen the man of God aduised the Brethren to digge in the place where the stone lay, when they had entered à good deepenes, they found à brasen idoll, which happening for the present to be cast by in the kitchin, presently there seemed à flame to rise out

out of it, and to the sight of all the Brethren it appeared that all the kitchen was on fire, and as they were cryeing one to another, and casting water to quench this fire, the man of God hearing the noise came, & perceiuing that there appeared fire in the eyes of the Brethren, and not in his, he presently inclined himselfe to prayer, and called vpon them whom he saw deluded with an imaginary fire, willing them to signe their eyes that they might beholde the building entyre, and not that fantasti- call fire which the enemye had counterfai- ted,

*How a boy crushed with the fall of a wall
was healed.*

C H A P. XI.

A Gaine when the Brethren were raysing the wall a litle higher for more conuenience, the man of God was at his deuotions in his cell, to who the enemye in an insulting manner appeared,

peared, and told him he was going to his Brethren at worke; the man of God straightwaile by a messenger aduertised the Brethren there of, warning them to haue à care of themselves for the wicked enemye was at that houre come to molest them. Scarce had the messenger told his errand, when the malignant spiritte ouer threw the wall that was à building, and with the fall thereof bruised à yong Monke, sonne to à certaine Senatour. Hereat all of them much grieved, and discomfited, not for the loss of the wall; But for the harme of their brother, brought the heauy tiding to their venerable Father Benedict, who bid them bring the youth to him who could not be carried but in à sheet, by reason that not onely his body was bruyfed, but also his bones crushed with the fall. Then he willed them to lay him in his cell vpon his matte where he vsed to pray: So causeing the Brethren to goe out he shutt the doore, and with more then ordinary deuotion fell to his prayers.

prayers. A wonder to heare, the very
same howie he sent him to his worke
gaine whole and sound as euer he was
before to helpe his Brethren in making
p the wall; whereas the enemye ho-
ed to haue had occasion to insult ouer
Benedict by his death.

*Of Monks who had eaten out of
their Monastery.*

CHAP. XII.

NOW began the man of God by
the spirit of prophecy to foretell
things to come, & to certifie those that
were present with him of things that
passed far of. For it was the custome
of the Monastery that the Brethren
sent abroad about any business, should
neither eate, nor drinke, till their re-
tourne, this in the practise of the rule
being carefully obserued, one day some
Brethren vpon occasion went abroad,
and were forced to stay later then
vsually, so that they rested & refreshed
them;

themselves in the house of à certain deuout woman of their acquaintance. Afterwards coming home very late they asked as was the custome the Abbots blessing. Of whom he straight way demanded saying, where dined you? they answered no where; he replied, why doe you lye? did you not goe in to such à womans house? eat you not there such, and such meates dranke you not so many cuppes? When the venerable Father had told them both the womans lodging, the seuerall sorts of meates, with the number of their draughts. They all in great terror fell downe at his feate, and with acknowledgemēt of all they had done confessed their fault, which he straight wayes pardoned, perswading himselfe they would neuer after attempt the like in his absence, knowing he was alwayes present with them in spirit.

How

Now he reprooued the Brother of Valentinian the Monke for eatinge by the way.

C H A P. XIII.

MOreouer the Brother of Valentinian the Monke, whom wee mentioned in the beginning, was very deuout although but à Sæcular, he viſed euery yeare once to goe from his dwelling to the Monastery, & that fasting, that he might partake of the prayers of the ſeruant of God, and ſee his Brother. As he was in his way another trauayler who caryed meate with him put himſelfe in to his company, and after they had trauayled à good while he ſaid to him. Come Brother let vs refresh ourſelues, leaſt wee faint in the way. God forbid (answered the other) by no meanes Brother, for I neuer uſe to goe to the venerable Father Benedict but fasting. At which answer his fellow trauayler for the
C present

present said no more; when they had gone à litle farther, he moued him againe, but he would not consent, because he resolved to keepe his fast. So the other was à while silent, and went on forward with him, after they had gone a great way wearied with long trauaille, in their way they came to à meadow, and à spring with what else might delight them there to take their repast. Then said his fellow trauayler lo here is water, heere is à meadow, here is à pleasant place for vs to refresh and rest vs à while, that we may without endangering our health make an end of our iourney. Soe at the third motion (these words pleasing his eare, and the place his eye) he was overcome, consented and ate. At the evening he came to the Monastery, where conducted to the venerable Father he craued his benediction and prayers. But presently the holy man reprooued him for what he had done in the way saying, what was it Brother that the malignant enemye suggested to thee in
- the

holy Father St. Benedict. 45

the way by thy fellow traueller. The first time he could not preuaile, nor yet second, but the third time he preuailed, and obtained his desire. Then the man acknowledging his fault, and frailty, fell at his feete more sorry for his offence by reason that he perceiued he had offended althogh absent in the sight of Father Benedict.

Peter.

I Discouer in the breast of the holy man, the spirit of Helisæus which was present with his disciple far of him.

How he discovered the dissimulation of king Totila.

C H A P. XIV.

Gregory.

BE silent Peter with patience that you may vnderstand stranger things.

things. For in the time of the Gothes, their king informed that the holy man had the gift of prophecy: as he went towards his Monastery he made some stay a litle way of, and gaue notice of his coming, to whom answer was made from the Monastery, that he might come at his pleasure; the king of a treacherous nature attempted to trye, wheter the man of God had the spirit of prophecy. There was one of his followers called Riggo, whom he caused to put on his royall robes and buskinson his feete, and so commanded him taking on him the kings person to goe forward towards the man of God, three of his cheife pages attending vpon him, to witt Vsilrike, Roderike, and Blindine, to the end they should waite vpon him in the presence of the seruant of God, that so by reason of his attendance, and purple robes he might be taken for the king. When the said Riggo with his braue apparell and attendance entred the cloister, the man of God sate a far of, and seing him come
so nie

sonie as he might heare his voice, he
cryed to him, saying, putt of sonne,
putt of that thou cariest it is not thine.
Riggo straightwaies fell to the ground
fore abashed for hauing præsumed to
delude the holy man, all his followers
likewise felt downe astonished, and
riseing they durst not approach vnto
him, but retourned to their king, and
trembling related vnto him how soone
they were discouered.

*How Benedict by prophecy foretold the
king, and Bishop of Canusina
future euent.*

CHAP. XV.

AFter this, king Totila came him-
selfe to the man of God, whom
so soone as he saw sitting à far of, he
durst not come nigh, but fell prostrate
to the ground, the holy man twice or
thrice bad him rise, but he durst not get
vp, then the holy man came himselfe
to the king & lifted him vp and sharply

reprehendet him for his wicked
deedes, moreouer he foretold him in
few words what should befall him,
saying, much mischeife hast thou done,
much wickedness hast thou commi-
ted, at least now giue ouer thy iniqui-
ty. But I foresee thou wilt enter into
Rome, thou wilt pass the seas, raigne
nine yeares, and dye the tenth. At the
hearing where of the king sore apal-
led, craued his prayers, and departed,
from that time forward he was less
cruell, and not long after he went to
Rome, thence sayled in to Sicely, and
the tenth yeare by the iust iudgement
of God lost both life & crowne: more-
ouer the Bishop of the Diocesse of
Canusina vsed to come to the seruant
of God and for his vertuous life was
much respected. He conferring with
him concerning the coming of Totila,
and the taking of the city of Rome.
The city doubtelesse (said the Bishop)
wil be so spoiled, and dispeopled by
this king, that it will neuer more be in-
habited. To whom the man of God
answe-

answered, Rome (said he) shall neuer be destroyed by the paynimes ; but with lightning, tempest, and earthquakes shall decay in it selfe. The veritie of which prophecy is already sufficiently manifested, for in this city wee see the walles ruined, houses ouerturned, and churches throwne downe with tempestuous windes, and we may obserue buildings to decay, and dayly fall to ruine. Although Honoratus his disciple (from whose relation I had it) told me he heard it not himselve, from his owne mouth, but was told it by the Brethren.

*How venerable Benedict for à time dis-
possessed à certaine Clarke from
the Diuell.*

C H A P. XVI.

AT that time one of the cleargie of the church of Aquine was molested with à wicked spirit whom the venerable man Constantius Bishop
C 4 of

of that Diocesse had sent to diuers Martyrs shrines to be cured; but the holy Martyrs would not free him, that the gifts of grace in Benedict might be made manifest. He was therefore brought to the seruant of Almighty God Benedict, who with prayers to our Lord Iesus-Christ presently droue out the enemy. Having cured him he commanded him saying. Goe, and hereafter neuer eate flesh, and praesume not to take holy orders, for what time soeuer you shall praesume to take holy orders, you shall againe become slaue to the diuell. The Clarke therefore went his way, and (as present punishments make deepe impressions) he carefully for a while obserued this commande. But when after many yeares all that were about him therein holy orders were dead, seeing also his inferiours to be promoted before him by reason of their holy orders, he grew carelesse, and forgetfull of what the man of God had so long agoe said vnto him, so that he likewise went, and received

holy Father St. Benedict. 51

ceiued priest hood when presently the
diuell who before had left him, againe
tooke power of him, and never ceased
to torment him till he seuered his soule
from his body.

Peter.

THe holy man I perceiue vnder-
stood the secret decrees of God,
in that he knew this Cleake to be de-
liuered to the power of the enemy, lest
he should presume to receiue holy
orders.

Gregory.

VVhy should not he know
the secreete decrees of the di-
uine prouidence, who kept the com-
mandements of God, sith it is written
that *he who adheereth to God is one spirit
with him.*

Peter.

IF he who adheereth to our Lord become one spiritt with him, how comes the same excellent Preacher to say : *who hath knowne the minde of our Lord, or who hath bin his counsellour ?* for it seemes altogether vnlikely that he who is made one with an other, should not know his minde.

Gregory.

HOly men so far as they are one or vnited with God are not ignorant of his ordinances as the same Apostle saith. *For what man knoweth the things of a man, but the spirit of a man that is in him ?* So the things also that are of God no man knoweth, but the spirit of God. And to shew that he knew the things of God he addeth. *And we haue receiued not the spirit of this world, but the spirit that is of God.* And againe *that eye hath not scene, nor*
care

are hath heard, neither hath it ascended
in to the heart of man what things God
hath prepared for those that love him; but to
us God hath revealed by his spirit.

Peter.

IF then those thing which appertai-
ned to God were revealed to the
said Apostle by the spirit of God. What
meaneth he to make this præamble
saying. O depth of the riches of the wis-
dome and knowledge of God : how incom-
prehensible are his iudgments, and his wayes
unsearchable? But as I am saying this,
another quæstion ariseth : for the Pro-
phet Dauid saith to our Lord. In my
lippes I haue uttered all the iudgments
of thy mouth. And whereas it is lesse to
comprehend or know, then to pro-
nounce, what is the reason St. Paul
should affirme that the iudgements of
God are incomprehensible, and Dauid
professeth not onely to know them,
but also with his lippes to expresse
them?

Gre

Gregory.

TO both these difficulties, I briefly answered before when I said, that holy men (so far as they are one with God) are not ignorant of the mind of our Lord : for all that deuoutely seeke God, in their deuotion, and contemplation, are with God, but in regard they are depressed with the waight of this corruptible body, they are not wholly with God, and therefore for as much as they are vnited with God they know his secret iudgements, of which likewise they are ignorant, for as much as in respect separated from him : And so they professe his iudgements incomprehensible which they cannot as yet thoroughly vnderstand. But they who in spirit adheere vnto him, in this adhesion to God know his iudgements either by the sacred words of scripture, or by hyden reuelations, so far as they are capable ; these therefore they know and declare, but they
are

are ignorant of those which God concealeth. Wherevpon the Prophet David when he had said *in my lippes I will pronounce all thy iudgments*, immediately addeth *of thy mouth*, as if he had said plainly. Those iudgments I could both know, and pronounce which thou didst tell me, for those which thou speakest not, thou concealeth from our knowledge. Thus the saying of the Prophet agrieth with that of the Apostle, for the iudgments of God are both incomprehensible, & also those which proceed from his mouth are vttered with the lippes of men, for being so manifested they may be both conceived and expressed by men, nor can they be concealed.

Peter.

BY occasion of the difficulty I propounded, you haue explicated and reconciled the testimonies alleadged, but if there remaine ought concerning the vertue of this Man I pray declare it.

How

*How S. Benedict foretold the destruction
of his Monastery.*

CHAP. XVII.

Gregory.

A Certaine noble man named Theoprobis was by this holy Father S. Benedict conuerted from the pleasures of the world to the Seruice of God, who for his vertuous life was very familiar, and intimate with him. He entering one day in to the holy mans cell found him weeping bitterly, and when he had expected à good while, and saw he did not giue ouer (although it was his custome in prayer mildely to weepe, and not to vse any dolefull lamentations) he boldely demanded of him the cause of so great greife. To whom the man of God presently replied. All this Monastery I haue built with what soeuer I haue prepared for my Brethren, is by the iudg:

judgment of Almighty God deliuered
to the heathens: and I could scarce ob-
taine to saue the liues of the monkes
in this place; His words Theoprob-
us heard; But wee see them verified in
the destruction of his Monastery by
the Longobardes. For of late these
Longobardes by night when the Re-
ligious were at rest, entred the Monas-
tery, and ransacked all, yet had not
the power to lay hand on any man. But
Almighty God fulfilled what he had
promised to his faithfull seruant Bene-
dict, that although he gaue their goods
into the hands of the paynims, yet he
preserued their liues. In this blessed
Benedict did most clearely resemble S.
Paul whose ship with all its goods
being lost, it pleased God to bestow
vpon him the liues of all those who
were with him.

How

*How S. Benedict discovered the hiding
of à Flagon of wine.*

CHAP. XVIII.

OVr Monke Exhilaratus whom you know well, on à time was sent by his maister with two wooden vessels (we call flagons) full of wine to the holy man in his Monastery. He brought one, but hid the other in the way not withstanding the man of God although he was not ignorant of any thing done in his absence, receiued it thankfully, and aduised the boy as he was retourning back in this manner; Be sure childe, thou drinke not of that flagon which thou hast hid, but turne the mouth of it downeward, and then thou wilt perceiue what is in it; He departed from the holy man much ashamed, and desirous to make further triall of what he had heard, held the flagon à side and presently there came forth à snake, at which, the boy was fore

fore afrighted, and terrified for the
ding will he had committed.

*How the man of God reprooued à
Monke for receiuing certaine
napkins.*

C H A P. XIX.

NOt farr distant from the Monas-
tery was à certaine towne, in
which no small number of people by
the moueing exhortations of Benedict
were conuerted from their superstitious
idolatry. In that place were certaine
religious women, and the seruant of
God Benedict vsed to send often some
of his Brethren thither to instruct and
edifie their soules. One day as his cus-
tome was he appointed one to goe; But
the monke that was sent after his ex-
hortation tooke of the Nunnes some
small napkins, and hid them in his bo-
some. As soone as he came back the
holy Father beganne very sharply to
rebuke him saying : How hath ini-
quity

quity entred thy breast : The monke was amazed , and because he had forgot what he had done , he wondred why he was so reprehended. To whom the holy Father said. What? Was not I present when thou tookest the napkins of the hand maids of God , and didst put them in thy bosome? where vpon he presently fell at the feete of the holy man , and repenting his folly threw away the napkins which he had hidde in his bosome.

*How the man of God understood the
proud thought of one of his
Monkes.*

CHAP. XX.

ONe day as the venerable Father late in the euening was at his repast, it happened that one of his mōkes who was sonne to a lawyer held the candle to him : and whilest the holy man was eating he standing in that manner beganne by the suggestion of pride

pride to say with in himselfe. Who is
he whom I should waite vpon at ta-
ble, or hold the candle vnto with such
attendance? Who am I who should
serue him? To whom the man of God
presently turning checked him shar-
pely saying; signe thy breast Brother,
what is this you say? make the signe of
the cross on your breast. Then he forth-
with called vpon the Brethren; and
willed them to take the candle out of
his hande, and bad him for that time to
leauie his attendance, and sit downe
quietly by him. The monke being ask-
ed afterward of the Brethren con-
cerning his thoughts at that time, con-
fessed to them how he was puffed vp
with the spirit of pride, and what con-
temptible words he harboured in his
thought against the man of God. By
this it was easely to be perceiued that
nothing could be kept from the know-
ledge of venerable Benedict, who was
able to penetrate the very secret
thoughts of the heart.

Of two hundred bushels of meale miraculously brought to the Monastery gate.

CHAP. XXI.

AT another time also in the country of Campania began a great famine, and great scarcety of victuals so that all the wheate in Benedict Monastery was spent, and but few loaves of bread remained for the Brethrens refectiō. When the venerable Father perceiued them sad, and discontented, he endeauored by a milde and gentle reproache to reprehend their pusillanimitie, and with faire promise to comfort them saying: why are you sad for want of bread? to day you are in want, but to morrow you shall haue plenty. The next day there were found two hundred sacks of meale before the Monastery gates, by whom God Almighty sent it as yet no man knoweth. Which when the monkes beheld

holy Father St. Benedict. 63

eld they gaue thankes to God and by
his were taught in their greatest want
hope for plenty.

Peter.

BUt resolute I pray, is it to be
thought that this seruant of God
had continually the spiritt of prophe-
cy, or onely at certaine times with
some discontinuance?

Gregory.

THe spirit of prophecy Peter doth
not alwayes cast his beames vpon
the vnderstanding of the prophets; for
it is written of the holy Ghost. *He*
breatheth where he will; so likewise
must we conceiue also when he plea-
seth. And therefore Nathan being de-
manded by the king if he might builde
the temple, first aduised him to doe
so, afterward forbad him. This was
the reason that Helyzæus knew not
the cause why the woman wept; but
said

*said to his seruant. Who did oppose her
 let her alone, for her soule is in anguish,
 our Lord hath concealed it from me, and
 not made it knowne. Thus God Almighty
 of his great mercy disposed with singular
 prouidence; to the end that by giuing the
 spirit of prophesie sometimes, and at other times
 withdrawing the same, the mindes of the
 Prophets be both eleuated aboue themselves;
 and also be truely humbled, for by receiuing
 the spirit they may know they are inspired
 by God, and again when they receiue it not,
 they may consider what they are of themselves.*

Peter.

IT standeth with good reason what
 you haue said; but I beseech you
 prosecute whatels you remember of
 the venerable Father Benedict.

How

by à Vision he gaue order to contrinc à Monastery.

CHAP. XXII.

AN othertime the holy Father was requested by à certaine deuout man to send some of his disciples to build à Monastery in à mannourie of s neare the city Tarracina ; to which request he condescended , and made noise of his monkes whom he sent, appointing them an Abbot with à trouost, and as they were setting forward on theyr iourney he spake to the ying : Goe, and vpon such à day I will come, and shew you where to cōue the oratory , where the refectory, and lodging for guests , or what els shall be necessary. So they receiued his blessing and departed in hope to see him at the appointed day , for which they præpared all thinges they thought of, or necessary for their venerable Father and his company. The night before

before the appointed day, the man
 God appeared in sleepe to him whom
 he had constituted Abbot and to his
 Prouost, and described to them most
 exactly how he would haue the build-
 ing ordered. And when they awoke
 they related to each other what they
 had seene: yet not altogether relying
 vpon that vision, they expected the
 holy man according to his promise
 but seeing he came not at his appointed
 time, they retourned to him very pen-
 siue saying: wee haue expected (Father)
 your comming as you promised, but
 you came not to shew vs where and
 what we should build. The holy man
 answered. Why Brethren? Why doe
 you say so? Did not I come according
 to my promise? And When said they
 came you? Did not I replyed he, ap-
 peare to each of you in your sleepe, &
 described euery place? Goe and accor-
 ding to the direction was giuen you in
 that vision, contriue the Monastery. At
 these wordes they were much asto-
 nished, and so retourning to the man
 nou

nour they erected the building according to the reuelation.

Peter.

I Would gladly be informed how and in what manner he could expresse his mind to them so far of ; so that they should both heare, and vnderstand by an apparition.

Gregory.

VVHat is the reason , Peter, thou doest so curiously search out the manner how it was done? It is euident that the spirit is of à more noble and excellent nature then the body. And we are taught by the scripture how the Prophet was taken vp in Iury , and set downe with the dinner he carried with him in Chaldee; who after he had refreshed an other Prophet with his victuals found himselfe againe in Iury. If then Abacuc in à momēt could corporally goe so farre,

D

and

and carry his dinner ; what wonder if the holy man obtained to goe in spirit, & intimate to the spirits of his brethre what was necessary? That as the other went corporally to conueigh corporall foode, so he might goe in spirit to informe them of things concerning a spirituall life.

Peter.

I Confesse by this your discourse you haue giuen full satisfaction to my doubt, yet I would gladly know what kind of man he was in his common conuersation.

*How certaine Religious Women were
absolued after their
death.*

CHAP. XXIII.

EVEN his ordinary discourse (Peter) had a certaine efficacious vertue, for

for his hart being eleuated in contem-
plation, would not let à word passe
from him in vaine. Nay if at any time
he had vttered any thing by way of
threatning, rather then determining,
his wordes had the same force and ef-
fect as if he had absolutely decreed it:
For not far from his Monastery two
Nunnes of noble race and parentage
liued in à place of their owne, and a
certaine religious man prouided them
all things for the exterior; but as in
some, nobility of birth causeth basenes
in mind, so that those who beare in
mind their owne greatnes, do lesse
humble themselves in this world: these
foresaid Nunnes had not as yet refrai-
ned their tongues by à religious habit,
but by their vnaduised speches often-
times prouoked to anger the good
man who had care ouer them. Where-
fore after he had for à long time endu-
red their contumelious language, he
complained to the holy man of the in-
juries he suffred; which as soone as
the man of God heard, he commanded

them forth with saying : haue care of your tongues, for if you doe not amend, I excommunicate you : which sentence of excommunication notwithstanding he did not pronounce, but threaten. Yet for all this they nothing changed in their former conditions, within a few dayes after, departed this life, and were buried in the church, at such time as in the church a solemne Masse was soong, and the deacon (as the custome is) cryed aloud : if there be any that communicateth not, let him goe forth : then the Nurse of the two virgins (who vsed to make offeringes to our Lord for them) saw them rise out of their graues, and goe forth. This she obserued sundry dayes, that alwayes when the Deacon cryed in that manner, they went out not able to remaine in the church, and calling to mind what the man of God had said vnto them, whilst they were liuing (for he excluded them from communion vnlesse they amended their language and manners) she
with

holy Father St. Benedict. 71

with great sorrow informed the servant of God what she had seene who presently with his owne hands gaue offering, and said: goe, and cause this oblation to be offered to our Lord, and they shall be no longer excommunicated. When therefore this offering was made, and the Deacon according to the ceremony cryed out, that such as did not communicate should goe out of the church they were not seene to goe forth any more; whereby it was apparent; that whereas they went not forth with the excommunicated, they were admitted by our Lord to communion.

Peter.

IT is merueilous strange that this venerable and holy man as yet living in this mortall life, should be able to release those who were vnder the inuisible tribunall.

D 3

Gre

Gregory.

ANd was not he (Peter) in this mortall life to whom it was said: *whatsoever thou shalt binde upon earth, shall be also bound in heauen, and whatsoever thou shalt unbind on earth, shall be also unbound in heauen.* Whose place, and authority in binding, and looseing they possesse, who by faith and ver-
tuous life obtaine the dignity of holy gouernment. And that man (an earthly creature) might receiue this soueraigne power; the Creatour of heauen, and earth came downe from heauen, and for the redemption of man kinde, God himselfe became man, that this spiri-
tuall power might be granted to flesh. For so Allmighty God condescending (as it were) beneath himselfe, raised our weakenes abowe it selfe.

Peter.

HIs miraculous power is confir-
med with good reason.

*How à Boy was cast out of his
grave.*

C H A P. XXIV.

ON à time à certaine younge
Monke of his, who was ouer
much affected towards his parents,
went out of the Monastery without
his benediction; and the very same
day as soone as he was come to them,
he died, and being buried, the day fol-
lowing they found his body cast vp,
which they enterred the second time,
and the next day after it was found in
like manner lying aboue ground as
before. Heere vpon they ran streight-
way, and fell at the feete of the most
D 4 milde

Father Benedict imploring his aide. to whom the man of God with his owne hand gaue an host of the blessed Sacrament, saying. Goe, and with all reuerence lay this host of the body of our Lord vpon his breast, and so bury him. This done the earth kept his body, and neuer after cast it vp. By this you perceiue (Peter) of what merit this man was with our Lord Iesus-Christ, sith the very earth cast forth the body of him who had not receiued the blessing of Benedict.

Peter.

I Doe plainly perceiue it, and am much astonished therat.

Of a

*Of à Monke who leauing his Mo-
nastery met à Dragon in
the way.*

CHAP. XXV.

Gregory.

ONe of his Monkes of a wan-
dering, and vnconstant disposi-
tion would by no meanes abide in the
Monastery. And although the holy
mā had often reprooued, & admonish-
ed him of it, he remained deaf to all
perswasions, and oftentimes entreated
earnestly to be released from the con-
gregation. So the holy Father ouer-
come with this importunity in anger
bid him be gone. Scarce was he got
out of the Monastery, when he met in
the way à Dragon that with open
mouth made towards him, and seeing
it ready to deuoure him, he beganne to
quake, & tremble crying out alowde
helpe, helpe, for this Dragon will de-
D s uoure

uoure me. The Brethren vpon this suddain noyse ranne out; yet saw no Dragon, but found the Monke panting, and afrighted; so they brought him back againe to the Monastery, who forth with promised neuer to depart from the Monastery; and from that time he remained alwayes constant in his promise, as who by the prayers of the holy man was made see the Dragon ready to deuoure him, which before he had followed vndiscovered.

How St. Benedict cured a boy of the leprosy.

CHAP. XXVI.

I Will also relate what I heard of a very honorable man named Antho-
nie, who affirmed that a seruant of his
Father fell into a leprosie, in so much
that his haire fell of, and his skinne wa
swolne, so that he could noe longe
hide the deformity of his disease dayly
increa;

increasing- This seruant was sent by the gentlemans Father to the man of God, and by him restored to his perfect health.

How St. Benedict miraculously procured moncy for à poore man to discharge his debt.

CHAP. XXVII.

NOr will I conceale that, which his Disciple Peregrine was wont to relate, how an honest poore man constrained by necessity of à debt, thought his onely remedie was to haue recourse to the man of God; So he came to the monastery, where meeting with the seruant of God, he told him how he was extreamely vrged by his creditor for the payment of twelue shillings. The venerable Father answered him, that in very deed he had not twelue shillings, but yet he comforted his want with good wordes saying: goe, & after two dayes retourne hither againe;

again; for at this present I haue it not to giue you. These two dayes as his custome was he spent in prayer; and vpon the third day, when the poore debter came againe, there was found thirteene shillings vpon a chest of the Monastery, that was full of corne, which the man of God caused to be brought him, and gaue them to the distressed man, that he might pay twelue, and haue one to defray his charges. But to retourne to the relation of such things as I learned of his disciples of whom I spake in the beginning. There was a certaine man had an aduersary, who bare him deadely hatred, and so great was his malice that he gaue him poison in his drinke, which potion although it procured not his death, yet it so altered his colour that his body became all speckled like a leopour. This man was brought to the holy Father, who by his onely touch, caused the diuersity of colours to vanish away, and restored him to his health.

*How a glasse bottle cast downe
upon stones was not
broken.*

C H A P. XXVIII.

AT such time as the great famine was in Campania, the man of God gaue all he had to those he saw in want and necessity; in so much that there was no prouision almost left in the spence, saue onely a litle oyle in a glasse vessell; yet when one Agapitus a subdeacon came humbly entreating to haue a litle oyle giuen him, the man of God (who had resolved to giue all vpon earth, that he might haue all in heauen) commanded this litle oyle that was left to be giuen him. The Monke who was dispencier heard his cominand, but was loath to fulfill. And the holy man a litle after demanded whether he had done what he willed him, the Monke answered that he had not giuen it, saying that if he should haue

haue giuen that , there would be nothing left for the Religious; hereat the good Father much displeased, bad some other take the glasse bottle in which there remained a little oyle & cast it out of the window , that nothing of the fruits of disobedience might be left to pester the Monastery; which was accordingly done: vnder the window was a steepe fall full of huge rough stones, vpon which the glasse fell, yet it remained as whole, and entyre as if it had not bin throwne downe, so that neither the glasse was broke, nor the oyle spilt; which the man of God commanded to be taken vp and giuen to him that asked it. Then calling the Monkes together he rebuked the Religious man before them all for his pride, & want of confidence.

*How an empty tunne was filled
with oyle.*

CHAP. XXIX.

HAuing ended the chapter he and all the Monkes fell to their prayers. In the place they prayed was an empty tunne cloffe couered. As the holy man continued his prayer the couer of the said tunne beganne to be heaued vp by the oyle encreasing vnder it, which runne ouer the brim of the vessel vpon the floore in great abundance. Which so soone as the seru-
uant of God Benedict beheld, he forth with ended his prayer, and the oyle ceased to runne ouer. Then he admonished the distrustfull, and disobedient Monke to haue confidence in God, and learne humility. So the Brother thus reprehended was much ashamed, because the venerable Father did not onely by word admonish him; but also did miraculously show the power of
Allmighty

Allmighty God. Nor could any man afterwardes doubt of what he promised, sith as it were in à moment : for à glasse bottle almost empty he had restored à tunne full of oyle.

How he dispossessed à Monke.

CHAP. XXX.

ONe day as he was going to S. Iohas chappell, which stands vpon the very toppe of the mountaine, he mette the subtile enemy vpon à mule in the habit, and comportment of à physitian, carryeing à horne, and à mortar, who being demanded whither he went, answered he was going to the Monkes to minister à potion. So the venerable Father Benedict went forward to the chappell to pray, and haueing finished returned backe in great hast, for the wicked spirit found one of the ancient Monkes drawing water, and præsently he entred into him, threw him downe, and tortured him

him pittifully. As soone as the holy man retourning from prayer found him thus cruelly tormented, he onely gaue him à blow on the cheeke with his hand, and immediately draue the wicked spirit out of him, so that he durst neuer after retourne.

Peter.

I Would know whether he obtained these great miracles alwayes by prayer, or did them sometimes onely by the intimation of his will.

Gregory.

They who are perfectly vnited with God as necessity requirith, worke miracles both wayes; sometimes by prayer, sometimes by power; for sith according to St. Iohn, *As many as receiued him, he gaue them power to be the children of God;* what wonder is it if they haue the priuiledge, and power to worke miracles who are
exalted

exalted to the dignity of the children of God. And that both wayes they worke miracles is manifest in St. Peter, who by prayer rayſed Tabitha from death; and punished with death Ananias and Saphira for their falshood. For we doe not read that he prayed when they fell downe dead; but onely that he rebuked them for their fault committed. It is euident therefore that theſe things are done ſometimes by power, ſometimes by petition; ſith that by reproofe he deprived theſe of their life; and by prayer reuiued the other. But now I will produce two other acts of the faithfull ſeruant of God Benedict, by which it ſhall appeare euidently, that ſome things he could doe by power receaued from heauen, and others by prayer.

How

*How St. Benedict loosed a Husbandman
by his onely sight.*

C H A P. XXXI.

A Certaine Goth named Galla, was of the impious sect of the Arians. This fellow in the time of their king Totila was most maliciously bent against all good, and deuout catholickes; in so much that if any clargie man, or monke came in his sight, he was sure not to escape aliue from him: This man enraged with an insatiable couetousnes of spoile, and pillage, light one day vpon a husbandman whom he tortured with seuerall torments; the man not able to endure the paine, professed that he had committed his goodes to the custody of the seruant of God Benedict, this he faigned to the end he might free himselfe from torments, and prolong his life for some time. Then this Galla gaue ouer tormenting him, and tying his armes together with a strong

strong corde, made him runne before his horse, to shew him who this Benedict was that had receiued his goodes to keepe. Thus the poore man runne before him with his handes bounde, & brought him to the holy mans Monastery, whom he found sitting alone at the Monastery gate, and reading. Then the countryman said to Galla who followed furiously after him : loe this is the holy man Benedict, whom I told you of. The barbarous ruffian looking vpon him with enraged fury, thought to afright him with his vsuall threats, an with hydeous noise cried out vnto him rise, rise, and deliuer vp this fellows goodes which thou hast taken into thy custody. At these clamorous wordes the man of God suddainely lifted vp his eyes from reading, and saw him with the husbandman whom he kept bound, but as he cast his eye vpon his armes, in a wonderfull manner the cordes beganne to fall of so quickly, that no man could possibly haue so soone vntyed them. When Galla perceived

reiuined the man whom he brought
bound so suddainely loosened, and at
liberty, strooke in to feare at the sight
of so great power he fell prostrate, and
bowing his stiff, and cruell neck at the
holy mans feete, begged his prayers.
Nor with standing the holy man rose
not from his reading, but called vpon
his brethren to bring him to receaue
his benediction; when he was brought
again vnto him, he exhorted him to
leau his barbarous and inhumane
cruelty. So pacified by the holy mans
admonition, he departed neuer after
presuming to aske any thing of the
country man, whom the man of God
unloosed not by touching, but by cas-
ing his eye vpon him. Thus you see
(Peter) as I said before that those who
are the true seruants of Allmightie God,
sometimes doe worke miracles by a
commanding power; for he who sit-
ting still abated the fury of that ter-
rible Goth, and with his onely looke
unloosed the cordes where with the
innocent mans armes were fast pinio-
ned,

sheweth evidently by the quick, and speedy exhibition of the miracle, that he wrought it by a power received, & actually residing in him. Now I will also shew you how great, and strange a miracle he obtained by prayer.

*How he raysted a dead man
to life.*

CHAP. XXXII.

AS he was one day in the field labouring with his Brethren, a certaine peasant came to the Monastery caryeing in his armes the dead body of his sonne, and with pittifull lamentation for the losse of his onely sonne, inquired for the holy Father Benedict. Vnderstanding that he was in the field, he presently laid downe the dead corps at the Monastery gate, and as one distracted through griefe, beganne to runne to finde out the venerable Father. At the same time the man

of God was coming home with his
Brethren from labour, whom when
the distressed man espyed, he cryed out
unto him, Restore me my sonne, Re-
store me my sonne. At the hearing here-
of the man of God made à stop, and
said: what freind haue I taken your
sonne from you? The man replied he
is dead, come, and rayse him. When
the holy man heard this, he was much
grieved, and said, Goe Brethren, goe,
this is not à worke for vs but for such
as were the holy Apostles. Why will
you impose burdens vpon vs which we
cannot beare? Not withstanding the
man enforced with excessiue greife,
perseuered in his earnest petition, swea-
ring that he would neuer depart vntill
he raysed his sonne to life. Then the
man of God demanded saying where
is he? He answered: his body lieth at
the Monastery gate. Whither when
the man of God with his Brethren was
come, he kneeled downe, and layed
himselfe on the body of the child:
then raysing himselfe with his hands
held

held vp towards heauen he prayed :
 Lord regard not my sinnes but the
 faith of this man who craueth
 haue his sonne restored to life, and re-
 tore againe to this body the soule
 which thou hast taken from it. Scarce
 had he finished these wordes, but as
 the body of the child beganne to tremble
 at the reentry of the soule, that in the
 sight of all who were present, he was
 seen with wonderfull quakeing to
 pant & breath whom he presently
 tooke by the hand, & deliuered him
 à liue & sound to his Father. It seemed
 to me (Peter) he had not this miracle
 actually in his power, which he pro-
 trated himselfe to obtaine by prayer.

Peter.

V V Hat you haue said is vn-
 doubtedly true, for you ef-
 fectually proue, & confirme by deede
 what was said in wordes. But (I pray
 certifie me, whether holy men can ef-
 fect

Holy Father St. Benedict.

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fect, and obtaine what so ere they
will, or desire.

*Of the Miracle wrought by his sister
Scholastica.*

CHAP. XVII.

Gregory.

V Ho was euer (Peter,) in
this life more sublime in
perfection, & sanctitie chan. St. Paule,
who not with standing three times
craued of our Lord to be free from the
motions of the flesh, yet could not ob-
taine it? To this purpose I must tell
you à passage concerning the venerable
Father Benedict, that there was some
thing he desired, and was not able to
accomplish. His sister Scholastica who
was consecrated to God from her very
childehood, vsed to come once à yeare
to see him; vnto whom the man of God
was wont to goe to à house not far frō
the gate within the possession of the
E Monas-

Monastery. Thither she came one day according to her custome, and her venerable brother likewise with his disciples, where after they had spent the whole day in the prayse of God, and pious discourses, the night drawing on, they tooke their refection together. As they were yet setting at table, and protracting the time with holy conference, the vertuous, and Religious virgin his sister began to importune him saying: I beseech you (good Brother) leaue me not this night, that we may entertaine ourselves vntill next morning in discourses of the ioyes of heauen. To whom he answered. What is this you say, sister? by no meanes can I stay out of my Monastery. At this time the sky was very cleare, and not a cloud was to be seene in the ayre. The holy Nunne therefore hearing her Brothers deniall, layed her hands vpon the table fast closed together, and vpon them inclined her head to make her prayer to Almighty God: As she raysted vp her head

head againe from the table, on à sudden beganne such vehement lightning, and thunder, with such abundance of raine that neither venerable Benedickt, nor his Brethren were able to put foote out of doores. For the holy virgin when she leaned her head on her hands, powred forth à flood of teares vpon the table, by which she changed the faire weather into foule, and rainy. For immediately followed that inundation of waters, and such was the coherence with her prayers, and the storme; that as she lifted vp her head, the cracke of thunder was heard; as if the rayfing vp of her head, and the bringing downe these floodes of raine had concurred in one and the same instant. The holy man perceiuing that by reason of thunder, and lightning with continuall showres of raine, he could not possibly retourne, was in great anguish of mind, and said vnto her: God Almighty forgiue you (sister) what is this you haue done? she repleyed, I made my request to you, & you would

not heare me; I prayed to Almighty God, and you see he hath granted it. Now therefore if you can goe forth to the Monastery, and leaue me. But he not able to retourne was forced to stay against his will. Thus it so fell out that they spent the night in watching, and receiued full content in spirituall discourse of heauenly matters. By this it appeares (as I said before) that the holy man desired some thing which he could not obtaine. For if we consider the intent of the venerable Father, without quæstion he would haue had the faire weather to continue in which he came forth. But it pleased Almighty God, by meanes of à woman miraculously to cause the contrary. And noe wonder if at that time, à woman were more powerfull then he, considering she had à long desire to see him: and therefore sith as St. Iohn affirmeth *God is charity* with good reason she was more powerfull, who loued more.

Peter.

I Grant it, and am wonderfully taken with your discourse.

*How St. Benedict saw the soule
of his sister in forme of
à doue.*

CHAP. XXXIV.

THe next day the holy, and Religious virgin went home to her cloister, and the man of God to his Monastery. Three dayes after standing in his cell, he saw the blessed soule of his sister depart out of the body, and in forme of à doue ascend, and enter into the cælestiall mansions. Wherefore with ioy congratulating her heavenly glory, he gauethanke to God in hymnes, and prayses, and straightwayes certified his Brethren of her departure, whom he forthwith sent to bring her body to the Monastery, and caused it

to be buryed in the same tombe that he had præpared for himselfe. To the end their bodies might not be separated by death, whose mindes were alwayes v-nited with God.

How the whole world was represented before his eyes : And of the soule of German Bishop of Capua.

CHAP. XXXV.

AN other time Seruandus Deacō, and Abbot of that Monastery (which was built by Liberius sometime à senatour in the country of Campania) vsed often to visit him ; for being also illuminated with grace, and heavenly doctrine, he repaired diuers times to the Monastery, that they might mutually communicate one to an other the wordes of life, and at least with sighes, and longing desires, taiste of that sweet food of the cælestial country, whose perfect fruition they were not

not as yet permitted to enioy. And
now the time of rest being come, vene-
rable Benedikt went vp to the hygher
roome of the tower, and Seruandus
had his lodging in the lower, from
which there was an open passage to
ascend to the hygher, and ouer against
the said tower was à large building in
which the disciples of both reposed
while as yet the Monkes were at rest,
the seruant of God Benedikt riseing be-
fore to the night office, stood at the
window, and made his prayer to All-
mighty God about midnight, when
suddainely he looked forth, and saw à
light glancing from aboue so bright, &
resplendent, that it not onely disperfed
the darkenes of the night, but shined
more cleare then the day it selfe. This
was à merueilous strange vision, for (as
he afterwardes related) the whole
world compacted as it were together,
was represented to his eyes in one ray
or sunne beame. As the venerable Fa-
ther had his eyes fixed vpon this glo-
rious lustre, he beheld the soule of Ger-

manus Bishop of Capua caryed by Angels to Heauen in a fiery globe. Then for the testimony of so great à miracle, with à lowd voice he called vpon Seruandus the Deacon twise, or thrice by his name, who much astonished thereat, came vp, looked forth, and saw à litle streame of the light then disapearing, at the sight whereof he was strooke into great admiration; and the man of God after he had related to him the whole passage, sent presently to Theoprobus à Religious man in the castle of Cassine, willing him to goe the same night to Capua, and enquire what had happened to the Bishop Germanus. And it fell out so, that he who was sent found the most Reuerend Bishop Germanus dead; & inquiring more exactly, he learned that his departure was the very same moment in which the man of God had seene him ascend.

Peter.

THis was à strange, and admirable passage; but whereas you said the whole world was at one view represented to his sight, as I neuer experienced the like, so I cannot imagine how, or in what manner this was possible, that the whole vniuerse should be seene at once, and by one man.

Gregory.

TAKE this Peter for an assured verity, that to à soule that beholderh the Creatour, all creatures appeare but narrow; for should we partake neuer so litle of the light of the Creatour, what soeuer is created would seeme very litle, because the soule is enlarged by this beatificall vision, and so delated in the Diuine perfections, that it far transcendes the world, and it selfe also. The soule thus rapt in the light of God, is in her interiour lifted vp, and enabled
aboue

about it selfe, and while thus eleuated it contemplates it selfe, it easely comprehendet how litle that is which before it was not able to conceiue. So the Blessed man who in the tower saw that fiery globe with the Angels retourning to heauen, could not possibly haue beheld these things, but onely in the light of God. What wonder then if he saw the world at one view, who was in mind exalted about the world. But whereas I said that the whole world compacted as it were together was represented to his eyes, it is not meant that heauen, and earth were streightned by contraction, but that the mind of the beholder was dilated, which rayled to the sight of Almighty God, might easely see all things beneath him. It followeth therefore, that the exteriour light which appeared to his senses, proceeded from an inward illumination of mind, by which he was eleuated to hygher misteries, & taught how meanelly these inferior things are to be esteemed.

Peter.

I Blame not now my ignorance which hath bin the occasion of so large, and profitable discourse: But since you haue clearely explicated these things vnto me, I pray, goe forward with your discourse.

*How St. Benedict wrote à Rule
for his Monkes.*

CHAP. XXXVI.

I Would willingly (Peter) relate more concerning this holy father, but that I must of purpose omit many things to speake of the acts of others; onely this I would not haue you to be ignorant of, that the man of God amongst so many miracles where with he shined to the world, was also very eminent for his doctrine; for he wrote à Rule for Monkes as cleare in stille, as excellent for discretion. And if any man
desire

desire to know more exactly the life, and conuerſation of this holy Father, he may there behold it as in à mirrour: for the Bleſſed man could not poſſibly teach otherwiſe then he liued.

*How he prophetically foretold his death
to his Brethren.*

CHAP. XXXVII.

THe ſame yeare in which he departed out of this life, he foretold the day of his death to ſome of his Diſciples who conuerſed with him, and to others who were far of, giueing ſtrict charge to thoſe who were preſent, to keepe in ſilence what they had heard; and declaring to the aſſent by what ſigne they ſhould know when his ſoule departed out of his body. Six dayes before his departure, he cauſed his graue to be opened, and immediately after he fell into à feiour, by the violēce where of his ſtrength began to decay, and the

the infirmity daily encreasing, the sixth day he caused his Disciples to carie him in to the oratorie. Where he armed himselfe with the pretious body & bloode of our sauour, then supporting his weake limbes by the armes of his Disciples, he stood vp his handes lifted towards heauen and with wordes of prayer breathed forth his holy soule. The very same day two of his Disciples, the one liueing in the Monastery, the other in a place far remote, had a reuelation in one, and the selfe same manner. For they beheld a glorious way spred with pretious garments, and enlightned with innumerable lampes, stretching directly eastward from his cell vp to heauen. A man of a venerable aspect stood aboue, and asked them whose way that was, but they professing they knew not: This saith he, is the way by which the beloued of God Benedict ascended. Thus as the Disciples who were present saw the departure

pasture of the holy man; so also those who were absent, vnderstood it by this signe foretold them. He was buried in the oratorie of St. Iohn Baptist which himselfe had built vpon the ruines of Apolloes altar. In the caue also in which he formerly liued, euento this day miracles are wrought vpon such as repaire thither with true faith.

How a madde woman was cured in St. Benediēt his caue.

C H A P. XXXVIII.

FOr very lately happened this which I now relate. A certaine woman bereft of reason, and altogether distracted in her senses, runne madde ouer mountaines, and vallies, through woodes, and plaines, day and night, neuer resting, but when she was forced for weariesomenesse

ness to ly downe ; one day as she
ranged thus madly vp, and downe,
she light vpon the caue of Blessed Be-
nedict, and by chance entred, and re-
mained there : The next morning
she came out as sound, and perfect
in her senses, as if she neuer had
bin out of them, and from that time
remained all her life in health, and
quiet of mind, which she there re-
couered.

Peter.

VWhat should be the reason
that we experience euen
in the patronages of martyrs that
they doe not bestow so great fauours
by their bodies, as by some of their
reliques ; yea and doe greater mira-
cles where their bodyes are not ; at
least not whole, and entyre?

Græ

Gregory.

V Here the bodyes of holy Martyrs lye no doubt (Peter) but there they are able to shew many miracles, as they doe. For to such as haue recourse vnto them with pure intention, they shew many marueilous fauours. But in regard weake soules may doubt whether they be present to heare them or no, in such places where men know their whole bodyes are not: it is necessary for confirmation of their presence to shew more miracles were the weake of faith may haue occasion to doubt. But they who do stedfastly beleue in God, encrease their merit in that, although their bodyes lye not there, yet they assure themselves to be heard by them.

Wherefore Trueth it selfe to encrease the faith of his Disciples said, vnto them : *if I goe not the Paraclete shall not come to you.* For where as it is vndoubtedly

Doubtedly certaine, that the Holy Ghost the comforter alwayes proceedeth from the father, and the sonne; why doth God the sonne say, he will goe from them that the Paraclete may come who neuer departeth from the sonne? But because the Disciples conversing with our Lord in flesh, did desire alwayes to behold him with their corporall eyes it was rightly said vnto them : *unlesse I goe away the Paraclete shall not come.* As if he had said plainely : If I withdrawe not my bodily presence, I doe not shew you the loue of the soule; and vnless you cease to see mee carnally, you shall neuer learne to loue me spirituallly.

Peter.

You say well.

Gregory.

NOW let vs rest awhile; that by
silence we may be the better
enabled for further conference, if we
intend to prosecute the miracles of o-
ther Saints.

*The ende of the second booke
of the life of St. Be-
nedict.*

F I N I S.

*The approbation of the Rule giuen
by St. Gregorie the great.*

I Gregorie Prelat of the holy Ro-
man sea, wrote the life of Blessed
Benedict: I haue read the Rule which
the Sainct himselfe wrote with his
owne handes. I praysed it, and con-
firmed it in a holy synod: I comman-
ded it to be most diligently obserued
by all who shall be admitted to the
grace of conuersion through diuers
parts of Italy wheresoeuere the Latin
tongue is read, euen to the ende of
the world. I doe also confirme the
twelue Monasteries which the Sainct
erected.

THE RVLE

OF OVR MOST HOLIE FATHER

S. BENEDICT

PATRIARCHE

OF MONCKES





THE PROLOGVE
OF OVR MOST
HOLY FATHER
St. BENEDICT TO
HIS RVLE.



ARKEN ô sonne to the
precepts of a maister, and
incline the care of thy
hart willingly to heare
the admonition of a pious
father and effectually accomplish them.
That by the labour of obedience thou
maist returne to him from whom by
the slouth of disobedience thou hast
departed. To thee therefore now my
speech is directed who renouncing
thy owne will, being to fight vnder

A

ou

our Lord Christ the true kinge takeſt
to thee the moſt ſtrong and bright ar-
mour of obedience.

First of all that what good thinge
ſoeuer thou begiſt to doe, thou begge
of him with moſt earneſt praier to
perfect it : that he who hath now
voucheſafed to reckon vs in the num-
ber of his children may not hereafter
be contriſtated by our ill deeds : for
wee muſt ſoe at all times ſerue him
with the goods he hath beſtowed
vpon vs, that neither as an angry fa-
ther he may not hereafter diſinherit
his children; nor as a dreadfull Lord
exaſperated by our offences deliuer
vs over as wicked ſeruants to per-
petuall puniſhment, who would not
follow him to glory.

Let vs therefore at length ariſe the
ſcripture exciting vs, and ſaying; It is
now the houre to riſe from ſleepe. And
our eyes being opened to the deifying
light, let vs with aſtoniſhed eares
heare what the diuine voice daily crye-
ing out, admoniſheth vs ſayeing. This
day if you ſhall heare his voyce, har-
den

den not your harts. And againe: He that hath eares let him heare what the spirit saith to the Churches: and what saith it? Come children, heare mee; I will teach you the feare of our Lord. Runne whilest you haue the light of life, least the darknes of death surprize you.

And our Lord seeking his labourer amongst the multitude to whom here he speaketh, sayeth againe, Who is the man that will haue life; and desireth to see good dayes? which if thou hearing answerest; I. God saith vnto thee; If thou wilt haue true and euerlasting life, refraine thy tounge from euill, and thy lips that they speake not guile, Decline from euill, and doe good: Seeke after peace and pursue it. And when you haue done this; my eyes shall be vpon you; and my eares shall be open to your prayers, and before you can call vpon me, I will say, Behold I am present. What thing deare brethren can be more sweet vnto vs, then this voyce of our Lord inuiting vs? Behold our Lord

A 2

through

4
through his piety sheweth vnto vs the
waye of life.

Our loynes therefore being girt
with faith and the obseruance of good
workes, and our feet shodde by guidāce
of the Ghospell of peace let vs walke
in his wayes, that wee may deserue to
see him who hath called vs vnto his
kingdome. In the tabernacle of whose
Kingdome if wee desire to dwell, wee
must apply our selues to good workes
which is the only meanes wherby it is
to bee attained. But let vs aske our
Lord with the Prophet sayeing vnto
him; Lord who shall dwell in thy ta-
bernacle, or who shall rest in thy holy
hill? After this question brethren let
vs heare our Lord answering; and
shewing vs the waye that leades to his
tabernacle, saying. He that walketh
without spott, and worketh iustice.
He that speaketh truth in his hart, that
hath not forged guile in his tongue. He
that hath not done euill to his neigh-
bour, and hath not receiued reproch a-
gainst his neighbour. He that reiecting
out of his minde the malignant Deuill,
with

with all his suggestions hath brought
them all to nought, and hath taken his
beginning thoughts and dasht them a-
gainst Christ.

They who feare our Lord doe not
take pride in their good obseruance and
well doing, but knowing that all the
good they haue, or can doe, proceeds
not from themselues, but is done by
our Lord, magnifie our Lord thus
workinge in the, sayinge with the Pro-
phet; Not to vs Lord not to vs, but to
thy name giue glory. So Paule the A-
postle did not impute any thinge of his
preaching to himselfe saying by the
grace of God I am what I am. And a-
ganie he saith. He that gloryeth let him
glory in our Lord; And here vpon also
our Lord saith in the Gospell. He that
heareth these my words, and perfor-
meth them, I will liken him to a wise-
man, that hath built his house vpon
a roche. The floods came, the winds
blew, and beate against that house, and
it fell not; because it was founded
vpon a rocke. Our Lord fulfilling
thesethings, expecteth dayly that wee

should by deeds answer to these his holy admonitions.

Therefore for the amendment of our euils, he prolonges the dayes of this our life according to the words of the Apostle saying, Knowest thou not that the patience of God bringeth thee to repentance? For our pious Lord saith, I will not the death of a sinner but rather that he be conuerted and liue. Hauing therefore my brethren demanded of our Lord, who should be the Inhabitour of his Tabernacle, we haue hard what his duty and charge is; which if we fulfill, we shall be Inheritours of his heauenly Kingdome.

Now Therefore let vs prepare our harts and bodyes to fight vnder the holy obedience of his commandes, and what nature in vs is not able to performe, let vs begge of our Lord to supply it with the assistance of his grace. And if wee desire to avoyde the paines of Hell, and to attaine to euerlasting life; whilst yet time serues, and whilst wee liue in this mortall flesh, and that wee may performe all these things by the light of
Grace,

Grace, let vs hasten and doe that now,
 which may be expedient for vs for euer
 hereafter. Wee are therefore now to
 institute a schoole of the seruice of God.
 In which schoole or institution wee
 hope nothing shall be ordained too ri-
 gorous or burdensome. But if in some-
 thinges we proceede with a litle seueri-
 ty, reason so requiring, for the amend-
 ment of vices or preserving of charity,
 do not straightwayes for feare there of
 fly from the way of saluatiō, which is al-
 ways straight and difficult in the begin-
 ning. But in processe and continuance of
 this holy course and conuersation, the
 hart being once dilated, the way of
 Gods commandements is runne with vn-
 speakable sweetnes of loue: so as ne-
 uer departing from his schoole, but per-
 seuering in the monastery in his doctri-
 ne vntill death, by patience wee parti-
 cipat of the sufferings of Christ, that
 wee may deserue afterwards to bee par-
 takers of his kingdome. Amen.

Of the severall kindes, or life of Monkes.

C H A P. I.

IT is well knowne that there are foure kindes of Mōkes. The first is of Cœnobites, that is monasteriall or conventuall living vnder a Rule or Abbot. The second kinde is of Anachorits, that is, Hermits, who not by a Neuitiall feruour of deuotion but by long probation in a monasticall kinde of life haue learnt by the comfort and encouragement of others to fight against the Deuill, and being well armed, secute now without the help of any are able by Gods assistance to fight hand to hand against the vices of the flesh and euill cogitatiōs; and soe proceed frō the fraternall army to the single combat of the wildernes. The third and worst kinde of Mōks are the Sarabaits who haueing not beene tryed vnder any Rule, by the experience of a skilfull maister, as gold vseth to be tryed in the furnace; but softned according to the nature of lead,

lead, by their workes adhering yet to the world, are knowne by their tonsure to be disloyall to God: who two or three or perhaps single without a shepherd are shut vp, not in our Lords sheepfolds but in their owne: and the pleasure of their desires is to them a lawe, and whatsoeuer they like or make choise of, this they will haue to be holy, and what they mislike, that not to be lawfull. The fourth kinde of mōks be those which are called Girouagi or wanderers, who all their lifetime wander through diuers prouinces, and guestwise stay two or three days in one Monastery, and then in another, and are allways wandering and neuer settled, and giuing themselues altogether to their owne pleasures, and to the inticements of gluttony, are generally in all things worse then the Sarabaits. Of the miserable conuersation of all which, it is better to be silent then to say much. And therefore leauing these, let vs by Gods assistance set downe a Rule for Cœnobits or Conuentualls which is the principall sort of all.

*What kind of man the Abbot ought
to bee.*

CHAP. II.

AN Abbot who is worthy to haue charge of a monastery, ought allways to remember what he is called, and to expresse in his actiōs the name of Antient. For in the monastery he representeth the person of Christ, seing he is called by his name or title, as the Apostle saith. Ye haue receiued the spirit of adoption of children in which wee cry abba father. And therfore the Abbot ought to teach ordaine or cōmand nothing but what is conformable to the commandes of our Lord (and God forbid he should do otherwise) But let his commands and doctrine be mingled in the mindes of his disciples, with the leauen of the diuine iustice. Let the Abbot allways be mindefull that in the dreadfull iudgement of God he is to giue account both of his doctrine, and of the obedience of his disciples. And
let

let him know that it will be found the shepherds fault, what want of profit soeuer the maister of the family shall find in his sheep : But if he haue bestowed all diligence on his vnquiet and disobedient flocke, and haue employed the vttermoſt of his care for curing of their corrupt manners, then shall he be discharged in the iudgement of our Lord, and may say with the Prophet, I haue not hidden thy iustice in my hart, I haue told thy truth and thy saluation: but they contemning despised me. And then finally death as a iust punishment shall be inflicted vpon the disobedient sheepe.

When therfore any one taketh vpon him the name of an Abbot, he ought to gouerne his disciples with a twofold doctrine, that is, To shew them all vertue and sanctity more by deeds then by words : and to capable disciples he may declare the commandements of God by words, but to the hard harted persons and to such as are more simple, he must shew them by his actions and life. And all things which he shall teach his
disci-

disciples to be vnfitting, by his owne actions let him shew that they ought not to be done: least preaching well to others, hee himselfe be found reprobate, and God say vnto him sinning. Why doest thou declare my iustices, and takest my testament in thy mouth, Thou hast hated discipline and hast cast my speeches behind thee. And, Thou who hast seene a moate in thy brothers eye, hast not seene a beame in thy owne. Let there be no acception of persons in the monastery. Let not one be loued or fauoured more then an other, except such a one as in good workes and obedience shall be found to surpasse others. Let not a free mā or of better parentage coming to Religion, be preferred before him who is of seruile or meaner condition, except there be some other reasonable cause for it. But if vpon iust considerations the Abbot shal soe thinke fitting let him doe it, in any rancke or degree what soeuer, otherwise let euery one keepe their owne places. Because whether bondman or free man, wee are all one in Christ, and beare an equall

quall burthen of seruitude vnder one Lord; for with God there is noe acceptiō of persons. Onely in this he maketh a difference, if in good workes and humility wee surpassē others.

Therefore let the Abbot beare equall loue towards all : and let all be subie& to the same orders , and discipline according to their deserts. For the Abbot ought allwayes in his doctrine to obserue that Apostolicall forme where it is sayd , Reprooue, intreate, reprehend, that is; tempering, as times and occasions require, faire speeches with terrours. Let him shew both the seuerity of a maister, and the pious affection of a father: that is, he ought sharply to reprove such as are disordered and vnquiet , and of the other side to deale by intreaty with such as are obedient mild and patient, exhorting them to goe forwards in vertue. But by all meanes the negligent and contumacious persons let him seuerely reprove and chastise.

Let him not dissemble the sinnes of delinquēts, but as soone as they appeare, let him vse all possible endeouour vterly,

terly to roote them out, remembering the danger of Hely Priest of Silo. The more honest and vnderstanding dispositions let him for the first and second time admonish by words; but the stubborne, hard harted, proud and disobedient, euen in the very beginning of sinne, let him chastise with stripes, and bodily punishment, knowing that it is written. The foole is not corrected with words. And againe; Strike thy sone with the rod, and thou shalt deliuer his soule from death.

The Abbot ought always to remember, what he is, and what he is called, and that to whom more is committed, from him more is exacted. And let him consider what a difficult and hard taske he hath vndertaken, to gouerne soules, and to accommodate himself to the humors of many. Whereof some are to be led by faire speeches, others by sharp reprehensions, and others by perswasions. Therefore let him soe conforme himself to each one according to their quality and vnderstanding, that he may not onely suffer noe losse in the

the flock committed to him, but may also reioyce in the increate and profit of his vertuous flocke.

Above all things let him take heede least he dissemble or litle regard the saluation of the soules committed to him, and haue more care of transitory and worldly things: but let him alwayes consider that he hath vndertakē the gouernment of soules, of which he is also to giue an account. And that he may not complayne for want of temporall meanes let him remember what is written. Seeke first the kingdome of God and his iustice, and all these things shall be giuen vnto you. And againe, Nothing is wanting to such as feare him. And let him know that he who vndertakes the gouernment of soules must prepare himselfe to giue an account of them. And what the number of brethren vnder his care is, let him certainly know that at the day of Iudgment he is to giue an account to our Lord of all their soules besides the account he is to giue for his owne. And soe alwayes fearing the future account of

a pastour for the flock committed to his charge, whilst he is solicitous for other mēs accounts, he is also made carefull of his owne. And whilst he reclaymeth others by his admonitions, himselfe is freed from vices.

Of calling the Brethren to counsell.

C H A P. I I I.

AS often as any principall matter is to be donne in the monastery, let the Abbot call together all the cōgregation, and let him declare what the matter is. And hearing the counsell of his brethren, let him consider prudently with himselfe, and doe what he shall iudge most expedient. And the reason why wee ordaine that all be called to counsell, is because our Lord often reuealeth to the younger, that which is best. And let the brethren giue counsell with all subiection and humility, and not presume stifly to defend their owne opinions, but let them refer it to the Abbots.

Abbots discretion; and what he shall thinke expedient, to that let them all submit. And as it belongeth to the disciples to obey their maister; so it becometh him to dispose all things prudently and iustly. In all things therefore let all follow the Rule, as their mistris, and let no man rashly swarue from it. Let none in the monastery follow their owne wills. Neither let any one presume with in or with out the monastery peruersly to contend with his Abbot: which if he doe, let him be subiect to regular discipline: Not with standing let the Abbot doe all things with the feare of God, and obseruance of the Rule, knowing that he shall undoubtedly giue an account of all his iudgements, to God our most iust Iudge. And if any lesser things are to be donne for the benefit of the Monastery, let him onely vse the counsell of the Seniors, as it is written. Doe all things with counsell and thou shalt not afterwards repent thee of it.

Which

*Which bee the instruments of good
workes.*

C H A P. IV.

First of all to loue our Lord God
with all his hart, with all his soule
with all his strength. Then his neigh-
bour as himselfe. Then not to kill. Not
to commit adultery. Not to steale. Not
to couet. Not to beare false witnesse To
honour all men. And what he will not
haue donne to himselfe let him not doe
to another. To deny himselfe to him-
selfe that he may follow Christ. To
chastize his body. Not to seek after de-
lights. To loue fasting. To releue the
poore. To clothe the naked. To visit the
sicke. To bury the dead. To help those
that are in tribulation. To comfort the
sadd. To withdraw himselfe from
worldly businesse. To preferre nothing
before the loue of Christ. Not to giue
waye to anger. Not to beare reuenge in
his mind. Not to foster guile or deceit
in his hart. Not to make fayned peace.

Not

Not to forsake charity. Not to sweare
at all, least perhaps he forswear him-
selfe. To speake the truth from hart and
mouth. Not to doe euill for euill. Not
to doe any injury. Yea and patiently to
suffer an injury donne. To loue his ene-
mies. Not to speake ill of such as speake
ill of him, but rather to speake Well
of them. To suffer persecution for ius-
tice. Not to be proud. Not a louer of
wine. Not a great eater. Not drowfie.
Not slouthfull. Not a murmurer. Not
a detracter. To put his trust in God.
Whē he shall see any good thing in him-
selfe, let him attribute it to God, not to
himselfe. But let him alwayes know
that euill is donne by him selfe, and ther-
fore let him attribute it to him selfe. To
fear the daye of iudgement To be af-
raid of Hell. To desire life euerlasting
with spirituall thirst. To haue death al-
wayes before his eyes. To obserue eue-
ry houre the actiōs of his life. To know
for certaine that God beholdeth him
in euery place. Presently with the re-
membrance of Christ to put away euill
thoughts entering into his hart, and to
reueale

reueale them to his spirituall father. To keepe his mouth frō euill and naughty words. Not to loue much talking. Not to speake vaine words and such a mooue laughter. Not to loue much and dissolute laughter. Willingly to heare holy readings. To praye often deuoutly. To confesse dayly to God in praier euills past, with tears and sighes. To amend those euills for the time to come. Not to fullfill the desiers of the flesh. To hate his owne will. To obey the commandements of the Abbot in all things, although he him selfe (which God for bid) should doe other wise being mindefull of that precept of our Lord, what they saye doe yee: but what they doe, doe yee not. Not to desier to be called holy, till he be soe, and first to be soe, that he may truly be called. so. Dayly to fullfill in deeds, the commaundemēts of God. To loue chastity. To hate no man. To fly enuie and emulation. Not to loue contention. To fly haughtines. To reueren-

his

his elders. To loue his inferiours for
Christ his sake. To praye for his eni-
myes. To make peace with his aduer-
sary before the setting of the sonne.
And neuer to dispare of Gods mercy.
Behold these are the instruments of
spirituall profession, which things
when they shall night and day con-
stantly be performed by vs, and layd
open in the day of Iudgement, that re-
ward shall be giuen vs in recompence
by our Lord, which he hath promi-
sed, that eye hath not seene, nor eare
heard, nor hath ascended in to the
heart of man, what God, hath pre-
pared for those that loue him. The
worke house where all these things
are to be done, is the cloyster of the
monastery and stability in the Con-
gregation.

of

Of the obedience of the disciples.

C H A P. V.

THe first degree of obedience is obedience without delay. This besce-
meth those who esteeme nothing more
deare to them then Christ, by reason of
the holy profession they haue made, or
for the feare of Hell, or glory of life e-
uerlasting. Presently as soone as any
thing shall be commanded them by
the superiour, as if it were commanded
by God, they make noe delay in doing
it. Of whom our Lord saith; From the
hearing of the eare he hath obeyed me.
And to Superiours and teachers he saith.
He who heareth you heareth me. there-
fore such persons as these leauing pre-
sently all their owne occasions and for-
sakeing their owne will, casting out of
their hands and leauing imperfect what
they were about, with the speedy foot
of obedience follow with deeds the
voice of the commander. And as it were
in

one moment the command of the
auster, and the perfect worke of the
disciple in the feare of God, goe both
together, and are speedely effe-
cted by those who thirst after life euer-
lasting. These take the narrow way of
which our Lord saith; Narrow is the
way which leadeth to life, not living ac-
cording to their owne will or following
their owne desires and pleasures; but
living in monasteries, and hauing an Ab-
bot ouer them, walking according to
his directions & commandes. With out
doubt such as these imitate that sentence
of our Lord where he saith; I came
not to doe my owne will but the will of
him who sent me. And This obedience
shall the be acceptable to God and plea-
sing to men, if that which is comman-
ded be done, not fearefully; slowly,
boldly, or with murmuration, or with an
answer shewing vnwillingnes. Because
the obedience which is giuen to su-
periors is giuen to God; who hath
said. He who heareth you heareth me,
and it ought to be done of the disciples
with a good will; because God loueth
a chear

a chearfull giuer. If the disciple obey
 with an ill will and shall murmur not
 onely in words, but also in his hart
 though he fulfill what is commanded
 him, it will not be acceptable before
 God, who considereth the hart of the
 murmurer. And for such a worke he
 shall not get reward, but rather in-
 curreth the penalty of murmurers,
 if he doe not amend and make satisfac-
 tion.

Of Silence.

C H A P. VI.

L Et vs doe according to the saying
 of the Prophet. I haue said I will
 keepe my wayes, that I offend not in
 my tongue. I haue been watch full ouer
 my mouth. I haue held my peace and
 humbled my selfe and been silent from
 speaking good thinges. If therfore
 some times according to this saying of
 the Prophet for silence sake we are to
 abstaine from good talke; how much
 more ought we to refraine, for the
 guilt

guilt and penalty of sinne from euill words. Therfore for the grauity of silence let leaue of speaking seldome be giuen, euen to perfect disciples, though of good and holy matters and tending to edification. Because it is written. In much speaking thou shalt not eschew sinne. And in another place. Death and life in the hands of the tongue. For it behoueth a maister to speake and teach, and it be seemeth a disciple to holde his peace and heare. Therfore if any thing be to be asked of the Priour let it be done with all humility subiection and reuerence, that they may not seeme to speake more then is necessary. But scurrilities or idle words and such as moue laughter, we vtterly condemne and forbid in all places. And doe not permitt a disciple to open his mouth to such speeches.

C H A P. VII.

THe holy scripture cryeth to vs
 brethren saying, Euery one who
 exalteth himselfe shall be hūbled, and
 he who humbleth himselfe, shall be
 exalted. Hereby declaring vnto vs,
 that all exaltation, is a kinde of pride,
 which the Prophet sheweth how
 carefully he auoyded, saying; Lord
 my hart is not exalted neither are my
 eyes lifted vp; neither haue I walked in
 great things, nor in wonders aboue my
 selfe. But what? If I did not thinke
 humbly but haue exalted my soule: As
 a child weaned from his mother, soe
 wilt thou reward my soule. Wherefore
 brethren, if we will attaine to true hu-
 mility, and will speedily come to that
 heauenly exaltation to which we ascēd
 by the humility of this present life; by
 our ascending actions that ladder is
 to be set vp which appeared to Iacob
 in

in his sleepe, where he saw Angels descending and ascending. That descēt and ascent signifieth nothing else, but that wee descēd by exalting our selues. and ascend by humbling our selues. And this ladder thus erected is our life here in this world, which by humility of hart is lifted vp to heaven by our Lord; And the sydes of this ladder we vnderstande to be our body and soule, in which the diuine maiesty hath placed diuers degrees of humility, & discipline to be ascended.

The first degree of Humility.

THe first degree of hnmility is to haue alwayes the feare of God before his eyes, and not to forgett himselfe But to be still mindefull of all thinges that God hath commanded : & to remember that such as contemne God, fall into hell for their sinnes ; and that euerlasting life is prepared for such as

feate him. And soe to keepe himselfe from all sinne & vice of thought, word eyes, hands, feet and proper will; and soe speedely cut of all fleshly desiers. Let him thinke himselfe to be always beheld from heauen of God; and all his actions, where soeuer he be, to ly open to his diuine sight, and to be presented to God euery howre by his Angells. The Prophet declareth this when he saith God to be allways present to our thoughts in these words, God searcheth the hart and reynes And, Our Lord knoweth the thoughts of men that they are vaine. And againe, Thou hast vnderstoode my thoughts a fare of. & The thought of man shall confesse to thee. Let therefore the humble brother, that he may be carefull to auoid euill thoughts, allways saie in his hart. Then shall I be with out spott before him, if I shall keepe me from my iniquity. The scripture alsoe forbiddeth vs to doe our owne will saying, Leauethy owne will & desire. And besides we begge of God
in

in our daily praier that his will may be done in vs.

We are taught therefore with good reason to take heede of doing our owne will, the scripture saying. There are wayes which seeme right to me, the end where of plungeth euē into the deepe pitt of hell. And againe speaking of negligent persons; They are corrupted and made abominable in their pleasures. And in the desires of the flesh wee ought to beleue God to be alwayes present to vs, according to that of the Prophet speaking to our Lord Before thee is all my desire. Let vs then take heed of ill desires, because death is neare to the entrance of delight, where vpon the scripture commandeth. Follow not thy concupiscences. If therefore the eyes of our Lord behold both good & bad, and our Lord always lookes downe from heauen vpon the sonnes of men, to see who is vnder standing or seekeing God; and that our workes are by our Angels Guardians daye & night told to

our Lord and maker; We must alwaystake heed, Brethren, least (as the Prophet in the Psalme saieth) God sometymes behold vs declining to euill & become vnprofitable : and though he spare vs for the present because he is mercifull and expecteth our conuersion and amendment, least he say to vs hereafter, These thinges thou hast done & I haue held my peace.

The second degree of humility is, If not louing his owne will he seeke not to satisfie his desiers, but imitate that saying of our Lord, I came not to doe my owne will, but the will of him who sent me. The scripture likewise saieth; The will hath punishment, and necessity purchaseth a crowne.

The third degree of humility is, If for the loue of God he submit himselfe with all obedience to his superiour, imitating our Lord of whom the Apostell sayth, He was made obedient euen to death.

The fourth degree of humility is, If that in obedience hard and contrary thinges

things & also iniurious beinge done to him, he imbrace them patiently with a quiet conscience; and suffering growe not wearye, and giue ouer, according to that of the scripture, Who perseuereth vntill the end he shall be saued. And againe, let thy hart be comforted & expect our Lord. And shewing that the faithfull man ought for our Lord to beare all things, though neuer so contrary, he sayth in the person of the sufferers. For thee we suffer death all the daye longe: wee are esteemed as sheep of the slaughter. And being assured by hope, of a reward at Gods handes they goe on reioycing & saying, But in all these things, we ouercome by the help of him who hath loued vs. And likewise in another place the scripture saith. Thou hast proued vs o Lord: thou hast tried vs with fire as siluer is tried. Thou hast brought vs into the snare; Thou hast laid tribulation vpon our backs. And to shew that we ought to be vnder a Prior or superiour he followes on

B 4. saying.

saying. Thou hast placed men ouer our heads, Fulfilling also by patience the precept of our Lord in aduersities & iniuries, being struck on the one cheeke they offer the other : leaue their cloakes to him who takes awaye their coate; & being cōstrayned to carry a burden one mile, goe two miles. And with Paule the Apostle suffer false brethren & persecutions, and blesse those who reuile and speake ill of them.

The fift degree of humility is, to manifest to his Abbot by humble confession all the ill thoughts of his hart, and secret faults committed by him. The Scripture exhorteth vs hereunto saying. Reueale thy waye to our Lord, and hope in him. And againe, Confesse to our Lord because he is good, because his mercy is for ever. And futhermore the Prophet saith, I haue made knowne vnto thee mine offence, & I haue not hidden my iniustices. I haue said, I will declare openly against my selfe to our Lord mine iniustices : and thou hast pardoned the wickednes of my hart.

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The sixt degree of humility is. If a monke be content with all basenes and extremity, & in all thinges which are inioyned him, he thinke himselfe an euill and vnworthy seruant, saying with the Prophet. I haue beene brought to nothing, & knew not. I haue beene made like a beast with thee, and I always with thee.

The seuenth degree of humility is, that he not onely pronounce with his tongue, but also with his very hart beleue himselfe to be inferiour to all & most abiect; and humbling himselfe saye with the Prophet. I am a worne and not a man, the reproch of men & the outcast of the People. I am exalted, humbled and confounded. And againe, It is good for me that thou hast humbled me, that I may learne thy commandements.

The eight degree of humility is. That a monke doe nothing but what the common Rule of the monastery or the examples of his seniors teach and exhort him.

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The ninth degree of humility is,
For a monke to refraine his tongue from
speaking and be silent till a question
be asked him, remembering the say-
ing of the scripture. In many words
sinne shall not be auoided; & that a talk-
ing man shall not be directed vpon
earth.

The tenth degree of humility is,
Not to be facile and prompt to laugh-
ter, for it is written, The foole exalteth
his voice in laughter.

The eleuenth degree of humility is,
For a monke when he speaketh, to
speake gently and without laughter,
humbly, with grauity or fewe words,
and discreetly, and not be clamorous
in his voice; for it is written, A wise
man is knowne by speaking few
words.

The twelfth degree of humility is
For a monke not only to haue humi-
lity in his hart, but also to shew it in his
exteriour to all that behold him; at
worke, in the Monastery, in the Ora-
torie, in the Garden, in the fælde, in
the

the waye or where soeuer, sitting, walking or standing, that he haue alwayes his head inclined & his eyes fixed on the grownde, thinking himselfe euer guilty for his sinnes, and ready to be presented before the dreadfull iudgement of God, and so saying to himselfe with the Publican of the Gospell; Lord, I a sinner am not worthy to lift mine eyes vp to heauen. And againe with the Prophet; I am bowed downe and humbled on euery side. And thus all these degrees of humility being ascēded, a monke shall presently come to that loue of God which is perfect and expelleth feare, whereby all things which at the beginnig he obserued through feare, he shall now begin to doe by custome without any labour as it were naturally, not for the feare of Hell, but for the loue of Christ, and out of a good custome and a delight in vertue, which our Lord will by the holy Ghost vouchsafe to worke in his seruant now cleare from vice & sinne.

*Of the diuine office in the
nights.*

C H A P. VIII.

IN the wintertime, that is, from the Kalends of Nouember till Easter according to a reasonable consideration, let them rise at the eight hower of the night, that they may rest till a little after midnight, and then after digestion rise. As for the time that remaines after Mattines, let the Brethren who want something of the Psalter or lessons, bestowe it on meditation. But from Easter to the Kalends of Nouember, let the houre for Mattines soe be ordered, that a litle time being left for the Brethren to goe forth to the necessities of nature, by and by the Laudes which are to be said about the breake of daye may beginne.

How many Psalmes are to be saide in
the night howres.

CHAP. IX.

IN winter time hauing first said the
verse *Deus in adiutorium meum inten-*
de, Domine ad adiuuandum me festina,
then *Domine labia mea aperies & os meum*
annuntiabit laudem tuam is to be repe-
ted thrise. To which is to be added the
third, Psalme, & after it à *Gloria* Then
the 94. Psalme with an Anthym is to
be sayd or sōge. Next after let a Hymne
follow : and then six Psalmes with
Anthymes, which being said with à
verse, let the Abbot giue blessing, Thē
all sitting doune on benches, let the
brethren read three Lessons by turnes,
the booke lying on à trill, and after
euery lesson let à responsory be song.
Let two responsaries be said with out
a *Gloria* : But after the third lesson he
who singeth it, let him also singe a
Gloria which when the singer be-
gineth

gineth let all rise from their seats, for the honour & reuerence of the holy Trinity. And let the scriptures as well of the old testament as the new be read at mattines, and the expositions vpon them made by the most famous orthodox & Catholik fathers. After these three lessons & their responsories, let other six Psalmes follow, songe with *alleluya*. After this let a lesson out of the Apostle bee recited by hart, and a verse & the supplication of the Litanies that is a Kyrie eleyson, & soe end the mattines or night Vigills.

How the matines or night office is to bee celebrated in summer.

C H A P. X.

FROM Easter till the kalends of Nouember, let the same number of Psalmes be obserued as before we haue appointed, but let not the Lessons be read because of the shortnes of the night, but in place of those three lessons,

sons, let one be said by hart out of the
old testament, & after that a short Re-
sponsory, and let the rest be performed
as before is appointed, so that their ne-
uer be fewer then twelue psalmes said
at mattines, besides the third & 94.
Psalm.

*How the mattins or night office is to be
celebrated on Sondages.*

CHAP. XI.

ON the sundaye let them rise to
mattines more timely, and ob-
serue this order, that six Psalmes being
song (as be fore we haue ordained) &
the verse, let all sitt downe decently in
their seats, each one in their order, let
soure Lessons be read out of a Booke
with their responsories, and in the
fourth only let him that singes it saye
the *Gloria*; at the beginning of which
let all rise with reuerence. After these
lessons, let six more Psalmes follow in
order with their anthyms and a verse as
before.

before. After which againe let there be read other foure lessons with their responsories in the same order as the former. And then let three canticles be said out of the Prophets such as the Abbot shall appoint which canticles are to be songe with alleluya. Then the verse being said & the Abbot hauing giuen the benediction, let other foure lessons be read out of the new testamēt in the same orde as before, & after the fourth responsory, let the Abbot beginne the Hymne *Te Deum laudamus* which being said, let the Abbot read a lesson of the Ghospell all standing with reuerence and trembleing: which being read; all answer Amen: and then let the Abbot presently goe on with the hymne *Te decet laus*: And the blessing being giuen let him begin Laudes. This order is alwayes to be obserued on Sundayes in saying the vigills or matines, as well in sommer as winter except perchance, (which God for bid it happen) they ryse late, be cause then some what is to be shortned of the lessons

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lessons or responsories. But let good heed be taken that this happen not and if it doe, let him by whose neglect it happeneth make satisfaction for it in the Oratory.

How the solemnity of Laudes is to be performed.

C H A P. XII.

FOr the fundaye Laudes, let first the sixt Psalme be said plaine without anthyme, after which saye the fiftieth Psalme with alleluya, and after that the hundred and seuenty Psalme and the sixty two Psalme. Then the Benedictions & praieres with à lesson out of the Apoc. lips by hart; and à responsory, à hymne and a verse with à canticle out of the Ghospell & the Litanies, and soe end.

How

*How the Laudes are to be celebrated
priuat dayes.*

CHAP. XIII.

ON priuat dayes let laudes be thus celebrated. Let the sixt Psalm be sayd with out an anthyme plaine and protracting it (as vpon sundaye) that all maye come to the fiftieth which is to be said with an Anthyme. After which let other two Psalmes besayde according to the custome, that is on mundaye the fift and fife & thirtieth : on Touesday the forty two and the fiftieth six. On wednesday the sixty third, and the sixty fourth. On Thursday the eighty seuen and the eighty ninth. On friday the seuenthy fife & the ninty on : and on saturday the hundreth and two, & the canticle of Deuteronomie is to be deuided in to two glorias. But on other days let euery canticle, be said in his day out of the Prophets according to the

the practice of the church of Rome. After these let the prayes or Laudate follow, then a lesson without booke out of the Apostle, a responsory, a hymne, & a verse, a canticle out of the Gospell, the Litanies and soe end. And let this allwayes be obserued, that in the end of Laudes and Euen songe, our Lords praier be said by the Prior a loude that all maye heare it, for feare of scandalls that ar wont warise, but being putt in mind by the couenant of this praier, in which they saye, *for giue vs our trespasses as we for giue them that trespass against vs;* they may purge them selues of this vice. But in celebrating other howers, let only the last part be said a loud, that all may answer. *sed libera nos a malo.*

In what maner mattines is to be celebrated on the feast dayes of saints.

C H A P. XIV.

VPon the feastes of saints and in all solemnities, let the same order be

be obserued as vpon sundays, only let their be said Psalmes anthymnes and lessons pertayning to the day, but for the rest let the a foresayd manner be obserued.

At what times Alleluya is to be said.

C H A P. XV.

FROM the holy feast of Easter vntill whitson-tide with out intermission let alleluya be sayd, as well with the Psalmes as the responsories. From whitson-tide till the beginning of Lent let it be sayd at the Nocturnes with the six last Psalmes only. And vpon euery sonday out of Lent let the canticles of Laudes Prime, terce, sext and none be said with alleluya, but Euen-song with anthymes. And let the responsories neuer be sayd with alleluya, but only from Easter till whitson-tide.

in what manner the worke of God or diuine service is to be performed in the day tyme.

C H A P. XVI.

Seuē tymes adaye (saith the Prophet) I haue song praises to thee. Which sacred number of seuen shall be accomplished by vs. If at these times, of Laudes. Prime. Terce. Sext. None Euen songe and Complin, we performe the office & duty of our service: Be cause of these howers the Prophet hath sayd, seuen tymes in the day. I haue song praise to thee. For of the night vigills or mattins the selfe same Prophet sayes. At midnight I did rise to confesse to thee Therefore at these tymes, let vs giue prayes to our sauiour, for the iudgements of his iustice. That is at Laudes. Prime. Terce. Sext none Euen songe & compline and in the night let vs rise to confesse vnto him.

How

How many Psalmes ar to be said at the
rest of the howers.

C H A P. XVII.

VVE haue alredy set downe the
order of the office for the
Nocturnes and Landes, now let vs dis-
pose of the howers following. At the
first hower or Prime let three Psalmes
be said seuerally, and not vnder one
gloria, and a hymne of the same hower
presently after the verse *Deus in adiuto-
rium meum intende, Domine ad adiuuan-
dum me festina*, Before the Psalmes.
And after the end of the Psalmes, let
there be recited a lesson, a verse & ky-
rye eleyson, and let them haue licence
to departe. Terce Sext ad : None are to
be recited after the same order : that is
a verse and a hymne, at the same hower
three Psalmes, then a lesson, a verse, and
kyrie eleyson, and after that leaue to
depart. If the conuent be great let them
be songe with anthymes if litle, only
recited.

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recited. But let euenſonge be ſaide
with foure Pſalmes and anthymnes
after which Pſalmes let a leſſon be re-
cited then a reſpōſory, a hymne, a verſe
canticle out of the ghospel the lita-
nie and our Lords praier ſo end. For
complin let there be three Pſalmes re-
cited plaine with out anthymes, after
which, a hymne fitt for that hower, a
leſſon, a verſe, kyrie eleyſon and a Be-
nediction, and ſo make an end.

*In what order the Pſalmes are to
be ſaid.*

CHAP. XVIII.

IN the daye howers firſt of all let
them alwayes begin with the verſe,
Deus in adiutorium meum intende, Domi-
ne ad adiuuandum me feſtina and a Gloria,
then the hymne of that houre. At
prime on ſondayes there are to be ſaid
ſower Chapters of the hundred and
eighteenth Pſalme. And at the reſt of
the howers to witt, Terce Sext and
None

None let there be sayd three chapters of the same hundred and eightieth Psalme. Prime on mondaye let there be said three Psalmes, that is the first seconde and sixth, and soe euery day at Primetill sondaye let three Psalmes be said in order vnto the ninetieth Psalme, but soe that the nineth and seuenth Psalme be diuided in to two Glorias; And soe it will fall out that on the sunday at mattines we shall allwayes begin from the twentyeth Psalme. At Terce Sext & none of the sundayes let the nine chapters which remayne of the one hundred and eightieth Psalme be said by three & three at the some howres. The hundred and eightieth Psalme therefore being said ouer in two days, to witt sunday and mondaye. At Terce, Sext and none vpon Tuesday let the Psalmes be sung in order by three & three from the hundredth and ninetieth to the hundredth twenty seuenth, that is, nine Psalmes. And these Psalmes ar allways to be repeated at the some howers the rest of the week

Week till Sunday ; An vniforme order
also of the hymnes, Lessons, and verses,
being euery day obserued ; soe they
maye all euery Sundaye begin from
the hundred and eighteen Psalme.

Euen song is euery daye to be songe
with foure Psalmes, which Psalmes are
to begin from the hundredth & ninth
Psalme going on to the hundredth
fourty seuenth, excepting only such, as
ar sequestred for other howres, that
is from the hundred and seuenteen
Psalme to the hundred twenty and
seauen, and the hundred thirty three, &
the hundred forty two. All the rest ar
to be said in euen songes. And because
there fall three Psalmes short, those
Psalmes which ar found longest ar to
be diuided, that is the hundred thirty
eight, the hundred forty three and the
hundred forty fowre; And let the hun-
dredth and sixteenth because it is short
be ioyned with the hundredth and
fifteenth. The order therfore of the
Psalmes for euen songe being set
downe, let the other things that is les-

ions, Responsories, hymes, verses, and Canticles be ordered as we haue said before. At complin let the same Psalme be repeated euery daye, that is the fourth, nintieth, and the hundred thirty three.

The order of the day office being thus disposed, let all the Psalmes which remayne be equally deuided into the seuen Mattines or night Vigills, deuiding still the Psalmes which ar longest. And let twelue be appointed for euery night. And if this disposition and distribution of the Psalmes displease any, let him if he think good order them otherwise, so he prouide that euery weeke the whole Psalter of a hundred and fifty Psalmes be songe; And that vpon Sunday at Mattines they begin it againe. Because Monkes shew themselves ouer negligent & indeuout, if in the circuit of a weeke, they singe not ouer the Psalter with the accustomed canticles, since wee read that our holy fathers haue couragiously performed all that in one daye, which God grant

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we tepid and negligent persons maye
performe in a whole weeke.

*Of the order and discipline of
singinge.*

CHAP. XIX.

VVE beleue the diuine pre-
sence to be in all places, and
the eyes of our Lord continually to be-
hold both the good & the bad: But
then especially and particularly, when
we are at the worke of God. Therefore
let vs be allways mindfull what the
Prophet saith: *Serue yee our Lord in feare*
and againe; *Singe yee wisely, and In the*
sight of Angells I will sing vnto thee.
Therefore let vs consider in what man-
ner, and with what reuerence it beho-
ueth vs to be in the sight of God and
the Angells, and let vs soe sing in the
quire that our mind and voyce ac-
cord together.

Of the reuerence of prayer.

CHAP. XX.

IF wee presume not to speake with any great persō, but with humility & reuerance, how much more ought wee to present our supplications to our Lord the God of all thinges with humility and purity of deuotion. And we must know that we shall be heard, not for our many words, but for our purity of hart, and compunction of teares. And therefore prayer ought to be short & pure, vnlesse perhaps it be prolonged by the inspiration of diuine grace. But in the conuent let praier alwayes be short; and the signe being giuen by the Priour, let all rise together.

Of the Deanes of the Monastery.

C H A P. XXI.

IF the Conuent be great, let their be chosen out of them some Brothers who ar of good repute and holy conuersation, & appointed Deanes, who ar to be carefull ouer their deaneries in all things according to the commandement of God, and the precepts of their Abbot. And let such men be chosen for Deanes, whom the Abbot may securely rely on to bear part of his burden. And let them not be chosen by order, but according to their desert of life and learning. And if perhaps any of them pult vp with pride, shall be found worthy of reprehension, and being rebuked once twice or thrice doe not amend, let him be put out of office, and an other who is worthy, substituted in his place. And the same we ordain of the Prior or Prepositus.

*How the Monkes ar to
sleepe.*

CHAP. XXII.

LEt the Monkes sleepe a part in
seuerall Beds, and let them haue
bedclothes besitting them according
to the appointment of the Abbot. If it
can be, let them sleepe in one place.
But if the number permit it not, let the
sleepe by tenne or twenty in a place
with their seuerall seniors who haue
care of them. And let a candel burne
in the same cell till morning. Let them
sleepe clothed and girt with girdells or
cordes, but let them not haue kniues
by their sides while they sleepe, lest
perhaps they be hurt there with slee-
ping. And let the Monkes be alwayes
ready, that as soon as the signe is heard,
rising speedely each one may hasten
to come before his fellowes to the
worke of God, yet with all grauity
and modestie. Let not the yonger bre-
thren

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thren haue beds by themselves, but mixt with the elder: and ryng let the modestly exhort one another to the worke of God; for the excuses and delays of such as be sluggish.

Of excommunication for offences.

C H A P. XXIII.

IF any brother shall be found stubborn, disobedient, proud, murmuring, or contrarie in any thinge to the holy Rule, or to contemne the orders of his seniours, let that man according to the precept of our Lord be once or twice secretly admonished by his seniours, and if he doe not amende, let him be reprehended publkely before all, but if with all this he amend not, then let him be lyable to excommunication, if he vnderstand what kinde of punishment it is. And if he be obstinat, let him be lyable to corporall punishment.

*What the manner of excommunication
ought to be.*

C H A P. XXIV.

According to the quality of the
falt, the measure of excōmunica-
tion or punishment ought to be exten-
ded; which is to depend on the iudge-
ment of the Abbot. If any brother be
found in a lesser falt, let him be de-
prived of the participation of the ta-
ble: The manner of this deprivation
shall be this: that in the oratorie he
shall neyther beginne Psalme, nor an-
thyme, nor recite a lesson vntill he
haue made satisfaction. And let him
take his refection of meate alone after
the brethren haue taken their refection
in such measure, and at such time as
his Abbot shall thinke fitting; as (for
example) if the brethren take their re-
fection at the sixt hower, let that
brother at the ninth: if the brethren
at the ninth, let him at the euening,
vntill

vnill by dew satisfaction he obtaine
pardon.

Of more greuous faults.

C H A P. XXV.

BVt that brother who is guilty of
more greuous faults, is to bee sus-
pended both from the table and the o-
ratorie. And let none of the brethren
discourse with him or keepe him cō-
pany, let him be alone at the worke
imioyned him persisting in penance &
sorrow, knowing that terrible sen-
tence of the Apostle, who sayeth that
such a man is deliuered to sathan to
the destruction of the flesh, that his
spirit maye bee saued in the daye of
our Lord. And let him take his allow-
ance of meate alone in such measure
and time, as the Abbot shall thinke fitt,
neyther let any man blesse him passing
by, or the meate which is giuen him.

Of those that keepe company with excommunicated persons without the commande of the Abbot.

CHAP. XXVI.

IF any brother shall presume without cōmand of the Abbot to ioyne himselfe in any sort to an excommunicated brother, or to talke with him, or send to him, let him incurre the same penalty of excommunication.

How the Abbot ought to be carefull of such as be excommunicated.

CHAP. XXVII.

LEt the Abbot haue a speciall care of the delinquent brethren, for the Phisician is not needfull for such as are in health, but for the sicke. And therefore he ought to vse all the means of a wise Phisician, and to send to them
some

some priuat comforters. That is some
antient and discreet bethren, who may
as it weare secretly comfort the troob-
led brother, & stirr him vp to hūble
satisfaction. And let them comfort
him, that he be not opressed with ouer
much sorrow but as the Apostle saith;
let charity be confirmed in him and let
all praye for him. The Abbot ought
to be very solicitous and carefull with
all prudence and industrie, that he
loose none of the sheepe committed to
his charg. Let him know that he hath
vnder takē the charge of infirme soules,
& not any tyranicall authority ouer
such as be well. And let him feare the
threatnings of the Prophet, by whom
God saith: what yee sawe well liking
that you take to your selues, & what
was weake you threw away. Let him
imitate the pious example of the good
shepherd, who leauing ninety nine
sheepe in the mountaynes, went to
seeke one sheepe which was gone as-
traye, on whose infirmity he tooke
such compassion, that he vouchsafed
to

60 *The Rule of our*
to lay it on his shoulders and so to cary
it backe to the flocke.

*Of those Who being often corrected
do not amend.*

CHAP. XXVIII.

IF a brother haue beene often admo-
nished of a fault, or beene excom-
municated and yet do not amend, let
him be more seuerely corrected, and
punished with stripes. And if for all
this he amend not, so but rather puf-
fed vp with pride (which God forbid)
will also defend his doings, then let
the Abbot doe like a wise Phisitian, af-
ter that he hath applied the fomenta-
tions, and oyntments of good exhor-
tations, the medicines of diuine scrip-
ture, and last of all the punishment of
excommunication, and the stripes of
Rods, and yet find his labours take not
effect, let him add that which is more
then all this to witt his prayer, and the
prayers of all the Brethren for him,
that

that our Lord who can doe all thinges, would vouchsafe to worke a cure vpon the inflame brother : and if by this meanes he be not healed and amended, then let the Abbot vse the sword of ab-
lission according to the saying of the Apo-
stle : Take away euill from a-
mongst you. And againe. If the vn-
faithfull breaking his promise depart,
let him depart, least one diseased sheepe
infect the whole flocke.

*Whether brethren gonnc out of the Monas-
tery ought to be receaued
a gaine.*

CHAP. XXIX.

THat brother who through his
owne fault goeth forth, or is cast
forth of the monastery, if he will re-
turne, let him promise first the amen-
dement of the fault for which he went
forth, and then let him be receaued in
the lowest rank, that by this, his humi-
lity may be tried. And if he goe out a-
gaine

gaine let him be receaued againe till the thirddtime. But afterwards let him know that all entrance will be denied him.

Of Children of yonger yeares how they are to be corrected.

CH A P. XXX.

EVery age & vnderstanding ought to haue a proper gouernment. And therefore as often as children, or such as are younger in age & can not vnderstand how great a punishment excommunication is, let such as these when they offend be punished with rigorous fasting or sharpe stripes, that so they be cured.

What kind of man the Cellerarius of the Monastery ought to be.

CH A P. XXXI.

LEt such a one be chosen out of the conuent to be Cellerarius of the Monastery, who is wise, graue of behauiour

hauour, sober, noe greeter, not turbulent, not iniurious, not slow or negligent, nor prodigall, but one that feareth God, who maye be as a father to all the conuent: let him haue care of all things, and let him doe nothing without the command of his Abbot. Let him obserue such things as are commanded him, and let him not contristate his brethren. And if any brother request any thing of him that is not reasonable, let him not contristate him by contemning him, but let him with humility and iust cause deny his vnreasonable request: let him haue regard to his owne soule, and be mindfull of that rule of the Apostle: That he which serueth well getteth him selfe a place amongst the iust, Let him haue a diligent care of the sicke, of the infants, of the guesstes, and of the poore, for of all these let him know at the dredfull iudgement daye, he is to giue an accompt; keep & regard all the vessells & goods of the Monastery, as if they were sacred vessells of the alter, let nothing be neglected neuer. Let him neither be
couetuous

couetous nor prodigall or a waster
of the goods of the Monastery. But let
him doe all things with modesty,
and according to the command of the
Abbot; aboue all things let him take
to conserue humility, and if any thing
be asked of him which he hath not to
giue, let him at the least afford them a
good answer, for it is written, a good
answer is before the best guest, Let him
haue à care of all things which the
Abbot inioyneth him, and let him not
presume to doe any thing which he
forbiddeth. Let him giue to the bre-
thren their allowance of meat appoin-
ted, with out lessening or delayeing it,
that they be not scandalized, being
mindfull of our Lord sayings in the
Ghospell, what he deserueth that shall
scandalize one of the litle ones. If the
conuent be great, let assistance be giue
him that soe being holpen he may
quietly performe the office committed
to his charge. Let such thinges as are to
be giuen or asked, be giuen & asked
at conuenient houres, that noe man
maye

maye be troubled or contristated in
the house of God.

*Of the Iron tooles of the Monas-
tery.*

CHAP. XXXII.

FOr keeping the Iron tooles,
Clothes, or other things belonging
to the Monastery, let the Abbot pro-
vide brethren of whose life and conuer-
sation he maye be secure, and to them
let him allot all things to be kept, as
he shall iudge most expedient. Of all
which thinges let the Abbot keepe a
note, that when other brethren succed,
the one may know what he takes, and
the other what he quiteth, and if any
one shall sluttishly or negligently
handle thei thinges of the monastery,
let him be rebuked. And if he doe not
amend, let him be lyable to disci-
pline.

Whether

*Whether the monkes ought to haue any
thinges proper to them-
selues.*

CHAP. XXXIII.

THe vice of giuing or taking without the leaue of the Abbot, or calling of any thing whatsoeuer, euen of a booke or pen his owne is especially to be rooted out of the monastery. Because it is not lawfull for them to haue their bodies or wills in their owne power. But to hope for all necessaryes from the father of the monastery. Nothing which the Abbot doth not giue or permitt may be lawfully kept but all things to be in common, as it is written. Nor lett any call or presume any thinge to be his owne. And if any one shall be founde to be giuen to this most wicked vice, let him be admonished once or twice, & if he shall not amend, let him be subiect to correction.

Whether

*whether all ought to haue necessaries
alike.*

CHAP. XXXIV.

AS it is written, let there be distributed to each one according to their necessity; to signify, not that there shall be acception of persones (which god forbid) but that consideration be had of euery ones infirmities. And therefore let him who needeth lesse, giue God thanks, and not be contristated. And he who needeth more, let him be humbled for his infirmity & not proude for the mercy shewed him, and soe all the members shall be in peace. Aboue all thinges take heed there be noe murmuration vpon any occasion what so euer by word or signe, and if any one shall be founde faulty in this, let him be liable to most seuer discipline.

of

*Of the weekly officers which are to be in
the kitchen.*

CHAP. XXXV.

THe brethren are soe to serue each other, that noe man be excused from the office of the kitchen, vnlesse they be hindred by sicknes or other busines of more profit. Because from thence a greater reward is gotten. And for the weaker sort, let them haue help that they may doe it wick alacrity and not with sadnes; and let all generally haue help and solace according as the number of the conuent and situatiō of the place shall require. If the conuent be great let the Cellerarius be excused from the kitchen, & as we haue said before, such as ar imployed in matters of greater profit. But let the rest serue each other in charity. He wh^o goeth out of the weeke, let him vpon tatur-day make all things cleane. Let him wash the linen with which the brethren

thren wipe their hands & feet. And let both him who goeth out, & he who cometh in, wash the feet of euery one. And let him giue back by tale to the Cellerarius the vessels of his office made cleane and whole, that he maye know what he giueth & what he taketh.

And these weeke officers maye take an hower before refection, cache one a draught of drink, and a peece of bread a bouethe appointed allowance, that at the houer of refection, they maye serue their brethren with out murmuring or great labour. Not withstanding on solemne days, let all forbear till mas. The weeke officers entering in, & going out, vpon sondaye in the oratory, presently after Laudes, shali make low inclination at the feet of their brethren, & desier to be prayed for. And Theye who goeth out that weeke, shall saye this verye. *Benedictus es Domine Deus, qui adiuuisti me & consolatus es me.* which being thrice repeated let him who goeth out receaue
his

his blessing, and let him who entret
 immediatly follow & saye *Deus in adi
 uitorium meum intende, Domine ad adiu
 uandum me festina*, and let this be like
 wise thrice repeated of all. And hauing
 receaued his blessing, let him enter in
 to his office.

Of the sicke-brethren.

CHAP. XXXVI.

BEfore and aboue all things a spe-
 ciall care is to be had of the sicke,
 so that they be serued, euen as Christ
 himselfe because he hath sayd; I haue
 beene sicke & yee haue visited me.
 And what yee haue donne to one of
 these litle ones, yee haue donne to me.
 let the sicke brethren consider that
 they are serued for the honour of God,
 & therfore let them not contrist at their
 brethren who serue them, with their
 superfluities. Who notwithstanding are
 patiently to be borne with all, because
 of such, a more abundant reward is
 gotten.

gotten. Therefore let the Abbot haue a speciall care they be not neglected. For the sick brethren let there be a cell appointed by it selfe, & a seruator fearing God, that is diligent & carefull. Let the vse of bathes be allowed to the sicke as often as shall be expedient: but to such as are in health especially to yonge men, let it bee seldome granted. More ouer let eating of flesh be granted to such as are sicke, & weake, for their recouery. But when they are recovered let them after the accustomed manner, wholly abstaine from flesh. And let the Abbot haue a speciall care, that the Cellerarius or seruitors neglect not the sicke, be cause whatsoeuer is donne amisse by his disciples, is imputed to him.

Of old men & Infants.

CHAP. XXXVII.

Although mans nature it selfe be inclined to pittie, these ages,
that is,

that is, old men & Infants, not withstanding it is also fitting that by the authority of the Rule they should be provided for. Let therefore their weaknes be all ways considered, & let the rigour of the Rule in victualls be by no means kept with them, but let there be a pious consideration had of them, and let them come timely to the canonicall howers.

Of the weekly reader.

CHAP. XXXVIII.

Readinge ought not to be wanting at the Table whiles the brethren eate; Neither ought any one to presume to reade, who shall take vp the booke by hap hazard, but let him that is appointed to read for the whole weeke enter in vpon sondaye. And then after masse and communion let him desier all to praye for him, that God may keep from him the spirit of pride, and let this verse be thrise repeated

ted in the oratory, he first begining it.
Dominus labia mea aperies, & os meum a-
nuntiabit laudem tuam. Then after the
benediction giuen, let him enter in to
reade. Let great silence be kept at the
table, soe that noe voyce or muttering
be hard, but only of the reader, and for
such thinges as ar necessary for meate
& drinke, let the brethren soe provide,
that no man neede to aske any thing.
And if any thing shall be wanting, let
it be asked rather by the sound of some
signe then by voyce: nor let any one
there presume to aske any thing of
that which is read, or any thinge else,
least occasion o. speech be giuen, vn-
lesse perhaps the Prior will make some
breefe exhortation for the edification
of the brethren. And let the hebdoma-
dariustake a few pottage before he be-
gine to reade, for holy communion
sake, and least perhaps it be trouble-
some to him to fast soe long & af-
terwards let him eate with the other
weekly officers of the kitchin and
seruitours. And let not the brethren

D

singe

The Rule of our
or reade by order, but such as maye edifi-
fie the hearers.

*Of the measure or quantity
of meate.*

CHAP. XXXIX.

AT the dayly refection as well of
the sixth as ninth hower at all ta-
bles, we thinke two dishes of hot pulse
will be fitting, by reason of the infir-
myties of diuers, that he who can not
eat of one, may make his refection of
the other. Let therefore two dishes of
hot pulse suffice the brethren, and if
there bee any apples or frute, let them
haue it for a third dish. Let a pound of
bread be the allowance for one daye,
whether ther be one refection, or both
dinner and supper, and if they be to
suppe, let a third part of that pound be
reſerued by the Cellerarius for their
supper. And if their labour be great, it
shall be in the power of the Abbot to
add to their ordinary allowance what
he

he shall thinke expedient, hauing alwayes a care to auoid excellē and surfiting. that the monkes be not ouertaken with indigestion, be cause there is noe sinne more contrary to a christian then gluttonie, and our Lord saith; see that your harts be not opprest with gluttonie & drunkennes. But to children of yonger age, let not the same quantity be giuen, but lesse then to the elder; obseruing alwayes moderation and frugality. And lett all generally abstayne from eating of foure footed beasts, excepting such as be very weake and sick.

Of the measure of drinke.

C H A P. XXXX.

EVery one hath his proper gift from God one thus & another thus: and therefore we apponit the measure of other mens victualls not without some scrupulosity. Yet considering the weaknes & infirmity of

many, wee thinke a pinte of wine will suffice each one a daye. But to whom God giues the giuft of abstinence, let them know they shall receaue their proper reward. And if either labour, heate of the sommer, or situation of the place require more, let the Prior doe what he thinketh good, hauing euer a care that fullnes or gluttony creepe not in. And although we reade, wine to be in no sort the drink of Monckes, yet because in these times they will not be so perswaded, let vs at leastwise cōsent to this, that we drinke not our fill but sparingly & with moderation, because wine makes euen wisemen to Apostatike. But where the necessity of the place will not allowe that measure appointed, but lesse or perhaps none at all, let them prayse God that liue there, & not murmur. And this aboue all things we admonish, that there neuer be any mutations.

*At what hower the brethren ar to take
their refection.*

C H A P. XXXXI.

FROM the holy feast of Easter vntill
whitsontide, let the brethren take
their refection at the sixt hower, &
suppe at night. But from whitsontide
all the summer longe, if they labour
not in the feilds, or the extremity of
the heate doth not molest them, let
them fast wedensday & friday till the
ninth hower, but on other days, let
them dine at the sixt hower: Which
sixt hower of dinner if they worke in
the feilds or the heate of the sommer be
great, shall be continued, at the discre-
tion of the Abbot, and let him soe tem-
per & dispose all things, that soules may
be saued and what the brethren doe,
maye be done without murmuring.
But from the Ides of september vntill
the beginning of Lent, let the brethrē
always refresh themselues at the ninth
D 3 hower:

hower; And from the beginning of Lent vntill Easter, let them refresh in the euening, but let it be soe ordered, that then in the euening there be noe need of à light at time of refection, but that all be done by daye light, yea at all times whether supper or noe supper, let the hower of refection be soe ordered, that all things be donne by daylight.

*That noe man maye speake after
Complin.*

CHAP. XXXXII.

MOnkes ought to keep silence at all times but especially in the night howers. And therefore at all times, whether they be dayes of fasting or dining, when it is a day of dining, presently after they are risen from supper, let them come all together, and being sett, let one reade the collations or liues of the fathers, or some other thing that maye edifie the hearers, but
let

let them not reade the Heptateuch or booke of kings, be cause it will not be profitable for weake vnderstandings to heare this scripture at that hower, yet at other times it may be read. But if it be a fasting daye after that Euen-songe is saide, with in a litle space let them come to the reading of the Collations as we haue sayd : and foure or fise leaues beeing read, or as much as the time permits, all being come together in this time of reading and namely those who perhaps were occupied in some speciall workes enioyned them when all ar assembled together, let them say Complin, and after they goe out from Complin, let noe leaue be granted to speake that night. And if any one shall be found to breake this Rule of silence, let him be liable to most seuerer punishment, except there be some necessary occasion by reason of the coming in of some guests, or that the Abbot commande any thing, And let that also be donne with great grauity & moderation.

*Of those that comes late to the worke of
God, or to the Table.*

C H A P. XXXXIII.

L Et all come presently as soone as the signe shall be giuen with all hast to the diuine office, leauing whatsoever shall be in their hands. Yet with grauity and auoiding all kind of scurillity, let nothing therefore be preferred before the worke of God. And if any shall come to the Mattines after the gloria of the 94. Psalme (which of purpose we will haue to be said with protraction and leasurly) let him not stande in his order in the quire, but let him stand last of all, or in the place which the Abbot shall appointe à parte, for such negligent People, that he maye be in the sight of the Abbot and all the rest, vntill the worke of God be ended, that so he doe penance & make publiik satisfaction; And we ordaine that they stand
in

in the last place, or apart, to the end that being seen by all, they may amend euen for shame. For it maye be such a one who if he remayne out of the oratorie, wil perhaps settle himselfe to sleepe or idle talke, & soe giue occasiō to the enemy. Therefore let him come in, that he loose not all, and bee amended for the time to come.

And in the daye howers, he that shall come to the worke of God after the verse & gloria, of the first Psalme, according to the afore sayd order, let him stand last, and let him not presume to associate himselfe to the quier of the singers, vntill he haue made satisfaction, except the Abbot shall giue leaue by his permission, yet soe, that afterwards he make satisfaction. And to the hower of refection, he that cometh not before the verse, soe that they may say the verse and praye all together and sitt downe together at the table, he I saye that through negligence shal offende in this, let him be rebuked vntill the seconde time. If after he doe

not amend, let him not be admitted to the participation of the common table : But being sequestred from the company of his brethren, let him eat alone, & his portion of wine be taken from him till satisfaction and amendment. And let him in like manner suffer, who is not present at that verse which is said after meate. Nor let any man presume to take any meat or drinke, before the appointed hower, or after it. Moreouer if any thing be offered to any one by the Prior and he refuse it, at the time he shall desire, let him not receaue that or any thing else vntill he haue made sufficient satisfaction.

Of those that are excommunicated how they maye satisfie.

CHAP. XXXXIV.

HE who is excommunicated from the oratorie or table for more grievous offences, at the hower in which

which the worke of God is celebrated in the oratorie, let him lye prostrat before the doores of the oratorie saying nothing, but lying his head on the ground, prostrat all along at the feet of all those that goe out of the oratorie. And let him doethis soe longe, till the Abbot think he hath made sufficient satisfaction : Who being commanded to come to the Abbot, shall cast himselfe at his feet, and afterward at the feet of all his brethren, that they maye pray for him. And then if the Abbot shall commande, let him be receued in to the quire, and in the ranke which the Abbot shall oppointe, yet soe, that he presume not to beginne a Psalme, or Lesson, or any thing else in the oratorie, vnlesse the Abbot againe commande. And at all howers when the worke of God is finished, let him cast himselfe on the earth in the place where he stands, and let him satisfie in this manner vnrill the Abbot command him to cease from this satisfaction. But they who for litle faults are excommunicated,

cated, only from the table, let them satisfy in the oratory as long as the Abbot commandeth: And let them doe this, vntill he blesse them and saye, it sufficeth.

Of those who committ any error in the Oratorie.

CHAP. XXXXV.

IF any one while he reciteth a Psalme, responserie, antiphone, or Lesson, shall erre, and maketh not humble satisfaction there before all, let him be liable to greater punishment, as one that will not amend with humility, what by negligence he hath donne amisse, and let children be beaten for such a fault.

*Of those who offend in lesser
matters.*

CHAP. XXXXVI.

IF any one whilest he is in labour
Ieyther in the kitchin, cellar, or any
office, in the bakehouse, garden, or in
any art, shall doe any thinge a misse or
breake or loose any thinge, or shall
committ any excesse, and doe not pre-
sently come before the Abbot or con-
uent, and of his owne accord satisfie
and confesse his offence; when it shall
be knowne by another, let him be
liable to greater punishment. But if it
shall be priuat to his owne soule, as
being a sinne, let him only manifest it
to his Abbot or spirituall seniours, who
knowe how to cure their owne
wounds, and not to disclosse or publish
an other mans.

of

*Of appointing the hower of diuine
service.*

C H A P. XXXXVII.

LEt it be the Abbots care night and daye to signifie the hower of the worke of God, eyther by himselfe, or committing the care there of to some vigilant brother to see that all thinges be done in competent howers. And let them who ar appointed, beginne Psalmes and antiphones each one in their order after the Abbot. And let not any presume to singe or reade, but he that can so performe the office, that the hearers may be edified by it. Which ought to be done with humility, grauity, & trembling, and by him whom the Abbot shal appoint.

Of the dayly hand labour.

C H A P. XXXXVIII.

IDlenes is an enemy of the soule, and therefore at certaine howers the brethren

brethren ought to be imployed in handye labour, and other whiles in ſpirituall reading. And therefore we thinke that both times maye thus be well ordered: that is, from Eaſter vntill the kalends of october, in the morning going out from Prime, they doe that which ſhall be neceſſary vntill well nigh the fourth hower. And from the fourth hower till well nigh the ſixt hower, let them be imployed in reading, & after the ſixt hower riſing from table, let them reſt on their Beds with all ſilence, and he who then perhaps deſires to reade, let him reade ſoe to him ſelfe, that he diſquiet not other. Let None be ſaid ſome that ſooner, about the eight houre, and after that let them doe what they haue to doe vntill euening. And if the neceſſity of the place, or pouerty require that they themſelues be imployed in reaping their corne, let them not be contriſtated. Becauſe they are then truly Monkes when they liue by the labour of their hands, as both our fathers and
the

the Apostles did. Yet let all thinges be done in measure by reason of such as are pusillanimous.

And from the kalends of october vntill the beginning of Lent, let them be imployed in reading till full the second hower, and at the second hower, let Terce be celebrated, then vntill the ninth hower, let all labour in the worke which is enioyned them. But the first signe of the ninth hower being giuen, let them all departe from their worke, and let them be ready when the second signe shall be made. And after refection let them be imployed in reading of spirituall bookes or Psalmes.

But in Lent let them be imployed in readinge from the morninge till the third howre compleat: and vntill the tenth hower compleat let them doe the worke enioyned them. In which time of Lent, let each one take a booke out of the Librarie, reade it all ouer in order; and let these bookes be giuen them in the begining of Lent. Let
there

there be diligent care taken, that there be one or two ſeniors appointed, who maye goe vp and downe the Monastery at the howers in which the brethre are imployed in reading, to ſee leaſt any of them be ſlouthfull, or applie himſelfe to idlenes or foulſh talke, and neglecte his reading, and ſoe not only vnprofitable to himſelfe, but alſo an impedimēt to others. If ſuch a one (which god forbid) be founde, let him be reprehended once or twice, and if he amend not, let him be liable to regular diſcipline, ſoe that others maye take warning by it. Neither let one brother aſſociat himſelfe with an other at incompetent howers. On ſondaye let all be imployed in reading, except ſuch as are deputed for officers. And if any one ſhall be ſo ſlouthfull or negligent, that he will not or cannot meditate or read, let him haue ſome worke inioyned him to keepe him from idlenes. To the weake brethren, & tender of conſtitution, let ſuch worke or art be inioyned as they maye be kept from idlenes,
and

and yet not oppressed with soe much labour so as to be driuen awaye, whose weaknes therefore ought to be well considered by the Abbot.

Of the obseruance of Lent.

CHAP. XXXIX.

ALthough at all tymes the life of a Monke ought to be as a continuall Lent, yet because fewe are soe vertuous, we therfore exhort them at least in this holy time of Lent, to lead their life in all purity and to wash awaye all the negligences of other times. Which then we shal rightly performe, if we refraine from all vices, and apply our selves to praier with weeping, to reading, compunction of hart and abstinence. Therefore in these dayes, let vs add some thinge ouer & aboue our wonted taske, peculiar prayers, and abstinence from meat & drinke, so that euery one aboue the ordinary measure appointed him, of his
owne

owne free will, with ioye of the holy
ghoste offer some thinge to God: That
is, that he withdraw from his body
some what of his meat, drinke, sleepe;
talke, laughter, and with spirituall
ioye & desire, expect the holy Easter.
Yet let euery one make his Abbot ac-
quainted with this very thinge which
he offers, and let it be done with his
praier & consent. Because whatsoeuer
is done without the permission of the
spirituall father, shall be imputed to
presumption and vaine glorie, and me-
riteth note rewarde. All thinges there-
fore are to be done with the leaue and
permission of the Abbot.

*Of brethren who labour farr from
the oratorie, or such as ar on
the waye.*

CHAP. L.

THe brethren who ar in labour ve-
ry farr of, and cannot come in a
competent houre to the oratorie, and
the

the Abbot knowes it is soe, let them there doe the worke of God, where they labour, kneeling with feare & reuerence. And let the also who are sent à iourney, haue care not to slip the appointed howers, but doe as they can, and by no meanes neglect to performe their taske of diuine seruice.

Of Brethren who goe not far of.

C H A P. LI.

THe Brethren who goe forth vpo any errand and hope to returne that daye to the Monastery, let them not presume to eate abroad, although they be intreated, vnlesse their Abbot command them. And if they doe otherwise, let them be excommunicated.

Of the oratorie of the Monasterie.

C H A P. LII.

LEt the oratorie be that which the name signifieth, and let not any other

ther thinge be done or wrought there;
The worke of God being ended, let all
goe forth with excedinge great silence
making reuerence to God, that the
Brother who perhaps will peculiarly
pray by himselſe, be not hindred by
the lewdnes of an other. And if an o-
ther will alio praye priuatly by him-
ſelſe, let him ſimply enter, and praye,
not in a clamorous voice, but with
teares and attention of hart. Therefore
let not any who doth not pray, be per-
mitted to ſtaye in the oratorie after the
worke of God be finiſhed, leaſt he be
a hinderance to others.

*Of the manner of entertayninge
Gueſtes.*

CHAP. LIII.

L Et all gueſts that comme to the
Monastery be entertayned like
Chriſt : becauſe he will ſay : I haue
been a gueſt and yee haue entertained
me. And let due honour be giuen to
all,

all, especially to those of the household of faith and travellers. As soone therefore as a guest is come, let the Prior meet him or the brethren with all shew of charity; and let them first pray together, & soe be associated to each other in peace. And let not the kisse of peace be offered, but after prayer, by reason of the illusions of the deuill. And in the salutation it selfe, let all humility be shewed. The head beinge bowed downe or all the body prostrate on the earth to all guests comming and goeing, let Christ who is receaued in them be adored in them. Let the guests receaued be brought to prayer, and after wards let the Prior or whosoever he shall command sitt, and keep company with them. Let the diuine law be read before the guest that he maye be edified, and afterwards let all courtesie be shewed to him. Let a regular fast be broke by the Prior for the entertainment of a guest: vnlesse it be a principall day of fast, which ought not to be broken. But let the
brethren

hold on their custome of fasting. Let the Abbot giue water to the guests hands, and let both the Abbot and the whole conuent wash the feet of the guests, which being done let them saye this verse, *suscipimus Deus misericordiam tuam in medio templi tui.* And let poore people and strangers especialy be diligently entertayned with all care, because in the Christ is more truly receaued. For the feare or terrour of rich men doth it self exhort an honour to them.

Let the kitchen of the Abbot and guest be apart, that guest without who the Monastery neuer is, comming at vncertaine howers, may not diquiet the Brethren. Into which kitchen let then enter two brothers for a yeare who can well performe that office. To whom as occasion requires let helpe be giuen, that they maye serue without murmuring. And when the haue lesse imployment, let them goe forth to labour, where they shall be appointed. And not only in these, but in all other

other offices in the Monastery, let this consideration be had, that when they want helpe it be giuen them, and when they ar vacant, they obeye and doe what is commanded them. And for the lodgings of the guests, let care there of be commended to a brother, whose soule the feare of God possesseth. Where let there be a sufficient number of beds made, and let the house of God be wisely gouerned by discreet men. And let not any but such as ar appointed associate himselfe, or talke with the guests. But if the shall meete or see them, humbly saluting them and asking their benediction, let him passe by, saying that it is not lawfull for him to talke with a guest.

Whether it be lawfull for a Monke to receaue letters or tokens.

CHAP. LIV.

LEt not a monke in noe wise sende or receaue letters tokens or any pre-

presents neyther from his parents, or any other man whatsoeuer or from one an other without the leaue of his Abbot. And if any thinge be sent to him euen from his parente, let him not presume to receaue it, vnlesse it bee first told the Abbot, and if he command that it shall be receaued, let it be in the Abbots power to appoint to whom it shall be giuen, and let not the brother be contristated to whom it was sent, that their be noe occasion giuen to the Deuill. And whosoever shall presume to doe otherwise, let him be lyable to regular discipline.

Of the cloathes and shooes of the Brethren.

CHAP. LV.

Let cloathes be giuen to the brethren according to the quality of the places wherethey dwell, or temperature of the aire: Because in cold countryes ther is neede of more, and in
E hotte

hotte countryes of les. Let it therefore be in the Abbots power to order this. Not withstandinge for temperate places, we thinke it will be sufficiēt for each Monke to haue a coule and a cassoke, a coule in the winter haueing a high nap, in the sommer smoth or old, and a scapular for worke, shooes and stockings to put on their fette; and for the colour or courses of these things, let not the Monks finde fault, but let them be such as can be prouided in the prouince in which they dwell, or such as maye be bought at a cheaper rate. And let the Abbot see to the measure and decentnes of these garments, that they be not to litle for such as vse them, but of a fitt size. When they receaue them, let them allwayes restore the old to be layd vp in the wardrope for the poore: for it is sufficient for a Monke to haue two cassokes & two coules for the nights, for washing and chāge. Now what is ouer & aboue is superfluous, and must be cuted of. And as is said, let them restore what soeuer is old when

when they receaue new. Let those who goe à Iourney take breeches out of the wardrope, and when they returne let them restore them back washed. And let the coules & cassockes at such times be better then those they ordinarily vse, which going a Iorney they take out of the wardrope & returning restore.

For bedding may suffice a straw bed, a quilt bed, a couerlet, & a pillow, which beds are often to be searched by the Abbot, least there be any propriety, and if any be found to haue any thinge which he hath not receaued from the Abbot, let him be liable to most sharp discipline. And that this vice of propriety maye be rooted out, let all things be giuen by the Abbot which shall be necessary, that is a coule, a caslocke, shoes, stockens a paire of sleeues, a knife, a steele, a needle, a handkerchefe, table bookes, that all excuse of necessity maye be taken awaye. Let the Abbot not with standing alwayes consider the sentence of the

acts of the Apostles, there was giuen to euery one accordinge as, they had need. And lèt him therefore consider the infirmities of such as want, not the ill will of such as enuie, And in all his ordinances let him thinke of the retri-
bucion of God.

Of the Abbots table.

CHAP. LV.I.

LEt the Abbots table be alwayes with the guests and strangers. Yet when there are noe guests, let it be in his power to call which of the brethren he please. But let him prouide that there be alwayes one or two of the seniors left with the brethren by reason of discipline.

Of the artificers of the Monastery.

CHAP. LVII.

IF there be artificers in the Monastery, let them exercise those arts with all humility and reuerence, if soe be the Abbot command. But if any of them be proud of the knowledge he hath in his art, because he maye seeme to get some what by it for the Monastery, let him be taken from it, and let him not exercise it againe; vnlesse after his humiliation the Abbot shall permitt him. And if any thinge of the worke of the artificers be to be sold, let them by whose hands they ar to passe take heed, least they presume to deceaue in any thinge. Let them remember Ananias & Saphira least the death which they suffered in body, these who committ fraud in the goode of the Monastery suffer in their soule. And in the prices and valuations, let not the vice of auarice
E 3 creepin,

creep in, but let things be allways sold
some what cheaper then by seculars,
that God may be glorified in all
things.

*Of the manner of receauinge
Novices.*

CHAP. LVIII.

IF any one come newly to conuer-
sion let him not easily be admitted.
But as the Apostle saith, let spirits be
tryed whether they be from God. If
therefore comming he shall perseuer
knockinge, and shall be seene for foure
or fve days patiently to indure iniuries
offred him; & the difficulty which is
made of his entrance, and to persist in
his petition, then grant him entrance,
and let him be in the cell of the guests
for a few dayes. And afterwards let
him be in the cell of the novices, where
he is to meditate, eate, and sleep, and let
such a senior be deputed ouer him, who
is fitt to gaine soules, who must cu-
riously

niously & carefully looke to him, to see whether he truly seeke God : and if he be carefull in the seruice of God, in obedience, & in suffering reproches. Let there be suggested to him the rigor & austerity by which we tend towards God. And if he promise stability and perseuerance, after two moneths space let this rule be read to him in order, and let there be said to him. Behold the lawe vnder which thou desirest to fight, if thou canst obserue it enter in, if thou canst not, freely depart. If he shall still perseuer, then let him be brought in to the afore sayd cell of the nouices, and let him be againe tryed in all patience. And after the space of six moneths, let the Rule be read againe to him that he may know to what he enters in. And if he still perseuer, after foure moneths let the Rule be read againe to him. And if vppon deliberation had with himselfe he shall promise that he will keepe and obserue all things commanded him, then let him be receaued in to the

Conuent, knowing himselfe from that time forward to be vnder the law of the Rule, soe that it is not lawfull for him to goe out of the Monastery, nor shake of the yoke of the Rule which he might eyther haue refused or embraced after soe longe deliberation.

And when they admitt him to profession let him in the oratorie before, all, make a promise of his stability, and conuersion of his manners, and obedience before God & his saints, that if at any time he shall doe otherwise, he may know that he shall be condemned by him whom he mocketh. Of which promise let him make a petition in the name of those saints whose reliques are there, & of the Abbot there present, which petition let him writte with his owne hand, or if he can not writte, let an other requested by him writte it; and the nouice himself put to his signe, and let him lay it on the alter with his owne hand; which when he hath done let him presently beginne this verse. *Suscipe me Domine secundum eloquium*

eloquium tuum & viuam, & non confundas me ab expectatione mea. Which verse let all the conuent answer the third tyme, addinge to it *Gloria Patri, &c.* The let the sayd brother nouice prostrate himself at the feet of all, that they maye praye for him : and from that hower let him be accounted one of the conuēt. If he haue anyt hinge, let him either first bestowe it on the poore, or by a solemne donation giue it to the Monastery, reseruing for himselfe nothinge at all, because from that daye forwards he must know that he shall not haue power as much as ouer his owne body. Let him therefore presently in the oratorie be stript of his owne garments where with he is cloathed, and let him be cloathed with the garments of the Monastery. And let those garments which are put of, be layd in the wardrope to be kept. That if at any time by the deuills perswasion he consent to goe out of the Monastery, (which God forbid) then taking from him the habit of the Monastery, he maye be
turned

turned out, But that writing which the Abbot tooke of the altar, let him not haue againe, but let it be kept in the Monastery.

*Of the sonnes of Noblemen or Poore men
which are offred.*

CHAP. LIX.

IF perhaps any noble man offers his sonne to God to lue in the monastery: if the childe himselfe, be vnder age, let his parents make the fore said petition or writing for him, and offering him let them wrap the said petition & the hand of the childe in the pall of the altar, & soe let them offer him vp. And for his goods, let them either in the said petition promise vnder oath that they will neuer by themselves nor by any other person or meãs whatsoever, either giue him any thinge, or giue him occasiõ of hauing any thinge. And if they will not doe this, but will rather offer vp some thing in
allmes

allmes to the monastery, for their greater merit, let them make adonation of that which they will giue to the monastery, reseruing (if they soe please) the vse or profit of it for them selues. But let thinges be soe ordered that noe suspicion remayne with the child, by which being deceaued he may perish, (which God forbid) as in others we haue learned by experience. And in like manner let the poorer sort doe. But let them who haue nothing at all simply make their petition, and with an oblation giue vp theyr sonne before witnesses.

*Of Priests who desire to dwell in the
Monastery.*

CHAP. LX.

IF any that hath taken the order of Priesthood, shall request to be receued into the monastery, let him not easily be admitted, yet if he shall still perseuer in this request, let him know
that

that he is to keepe all discipline and obseruance appointed in the Rule, neither shall any thinge be remitted him, according to that which is written. Friend for what art thou come: Not with standing let it be granted him to stande next after the Abbot, & to blesse & say masse if the Abbot doe soe command, otherwise, let him in noe sort presume to doe any thinge, knowing himselfe subiect to regular discipline, & let him rather shew to others examples of humility. If perhaps he be in the Monastery for some treaty of ordination, or other occasion whatsoeuer. Let him remember the place due to him according to the time of his entrance into the Monastery, not that which is granted him for the reuerence of Priesthood. And if any other clergyman shall likewise desire to be admitted in to the Monastery, let him be ranked in a reasonable place, yet soe that he promise obseruance of the Rule & stability in it.

*of Monkes that be strangers how they ar
to be receaued.*

CHAP. LXI.

IF any strange Monke shall come from farr places and desire to dwell in the Monastery as a guest, and will be content with the customes of the place which he findeth, & doth not trouble the Monastery with his superfluities, but is well contented with what he findeth, let him be entertayned for as long time as he desireth. And if he reasonably and with humility and charity reprehend or admonish any thing, let the Abbot prudently consider what he sayth, for perhaps our Lord sent him for that end. And if after he desire to make his abode there, let him not be refused, especially, because in the time while he liued a guest, his life might be sufficiently knowne. But if in that time he be found giuen to superfluity or viciousnes, let him not only
be

be refused, but also let him be ciuilly bid to depart, least others be corrupted by his ill demeanure. But if he be not such a one as deserueth to be cast out, let him not only if he demande it, be receaued into the society of the conuent, but let him be perswaded to stay, that by his exemple others may be instructed, because in euery place we serue one God and fight vnder one king; And if the Abbot shall find him to be well deseruing, he may also place him in a higher rank. And not only a Monke he may thus exalt aboue his time in the habit, but also any of the afore said degrees of Priests or Clergie men, if their lifes deserue it. But let the Abbot beware, least at any time he receaue a Monke of an other knowne Monastery to dwell, without the consent of his Abbot or letters of commendation from him: because it is written what thou wilt not haue done to thy selfe, doe not to an other.

*Of the Priests of the Mo-
nastery.*

С H A P. LXII.

IF any Abbot desire to haue a Priest
or Deacon ordered, let him choose
one that is worthy of the function of
Priesthood. And let him who is orde-
red beware of haughtines and pride,
neither let him presume to doe any
thing but what is commanded him
by the Abbot, knowing him selfe to be
much more subiect to regular disci-
pline. Nor by reason of his Priesthood
let him forget the obedience & disci-
pline of the Rule, but let him strue
more & more to goe forward towards
God. And let him always consider the
place which is due to him according to
the time of his entrance into the Mo-
nastery, although perhaps by the elec-
tion of the conuent & the will of the
Abbot, he be promoted for the good
desert of his life. And let him know
that

that not withstanding, he is to obserue the Rule ordained by the Dean or Prepositus. And if he shall presume to doe otherwise, let him be iudged not as Priest, but as one who is rebellious. And if he shall not amend being often admonished, let the Bishop also be called to wittnesse. And if for all this he doe not amend, but that his faults grow daily more notorious, let him be thrust out of the Monastery; in case his disobedience be such as that he will not be subiect, and obey the Rule.

Of the order of the Congregation.

CHAP. LXIII.

L Et them soe keepe their orders in the Monastery, as the tyme of conversion and meritt of life requires, or as the Abbot shall appoint. And let not the Abbot disquiet the flocke committed to him, nor as it were vse free power,

power, order any thinge vnjustly: But
let him alwayes consider, that he is to
giue account to God of all his judge-
ments, and workes. Therefore accor-
ding to the order he shall appointe, or
which the brethre haue amongst them-
selues, Let them come to the pax, to
the commuion, to begine a Psalme, to
stand in the Quire. And in all places
whatsoeuer let not age be regarded in
the order, nor let it preiudice any man:
Because Samuell & Dauid being chil-
dren, iudged Priests. Therefore excep-
ting, those whom (as we haue said)
the Abbot shall for speciall reasons
prefer or degrade, let all the rest ob-
serue the order of their conuersion. As
(for example sake) he who cometh at
the second hower of the day must know
himselfe in the Monastery to be his iu-
nior, who comes at the first houre of
the day, of what age or dignity soeuer
he be.

And let children be put in minde
of discipline and good order by all. Let
Iuniors honor their seniors, & the se-
niors

niors loue their Iuniors. And in the callinge of their name, let it not be lawfull for any one to call an other by his plaine name, but let the seniors call the Iuniors brothers, and the Iunior call their seniors *Domni*, which signifieth a fatherly reuerence. And let the Abbot because he representeth the person of Christ be called *Domnus*, and the Abbot not as assuming it himselfe, but giuen him for the honour & loue of Christ. And let him remember to carry him selfe so, as he may be worthy of such honour. And where soeuer the brethren meet one an other, let the iunior aske benediction of the antient and the antient passing by, let the iunior rise and giue him place to sitt: neither let the iunior presume to sitt with him, vnesse his senior command him to full fill that which is written, preventing each other with honour. Let the children or younger sort in the oratorie and at the table keep their order with discipline, and a broad or where soeuer els let there be carefull watching

oue

er them, that they alwayes keep
ood order vntill they come to age of
nderstanding.

Of ordaining the Abbot.

C H A P. LXIV.

IN the ordaining of the Abbot let
allways that consideration be had,
that he be chosen whom all the
conuent with one assent in the feare of
God, or els apart of the cōuent though
therwise small with mature aduice
shall choose. And let him who is to be
ordered or consecrated be chosen for
his good desert of life, learning, and
wisdom, though he be the last in the
conuent. And if the whole conuent
(which God forbid) shall with one
consent choose à person consenting to
their vices: and the vices themselues
shall by some means or other come to
bee made knowne to the Bishop, (to
whose diocese that place appertay-
neth) or to the Abbots or christians
neere

neere at hand, let them hinder the consent of those wicked men from prevailing, and constitute a worthy steward over the house of God, knowing that for this they shall receaue a good reward, if they doe it with a pure intention and for the loue of God as on the contrary that they sinne if they neglect it.

And the Abbot thus ordained, must alwayes consider what burden he hath undertaken, & to whom he is to give account of his stewardship; and let him know that it is more behouefull for him to doe good to others, then to beare Rule over them. It behoueth him therefore to be learned in the diuine lawe, that he may know from whence to bring forth new things out of old, and that he be chaste, mercifull, and sober, and let him alwayes prefer mercy before iustice, that he himselfe maye obtaine mercy. He must hate vice and loue his brethren, and in correcting, let him not be rigorous or exceed, least whilest he seekes to scourge

the vessell he breake it. And let him
wayes suspect his owne frailty, &
remember that a shaken reed is not to
be broken. By this we would saye, not
that he suffer vice to be nourished, but
that with prudence and charity he seek
to roote them out, in such manner as
seemes to be most expedient, & let him
be ready to bee more loued then feared.
Let him not be turbulent or sad, nei-
ther let him be superfluous & obstinat
nor jelous, or ouer suspicious: for then
he will neuer be at quiet. In his com-
mands let him be prudent and consi-
derat; whether they be thinges pertai-
ning to God or to the world. Let him
consider well, and moderat the workes
which he inioyneth, haueing in minde
the discretio of holy Iacob who sayed.
I shall make my flockes to labour
ouer much in goeing, They will all
ye in one daye. Hauing therefore these
and other testimonies of discretion, the
mother of vertues, let him so temper
all thinges, that both the strong maye
be able to accomplish, and the weake
maye

may not shrink backe from vnto
taking what is commanded. And
pecially that he obserue this pre
Rule in all thinges: that when he s
haue serued well, he may heare fr
our Lord what the good seruant he
who gaue corne to his fellow serua
in his tyme. Amen. I say vnto you, o
all his goods he will place him.

*Of the Prepositus of the Mo
nastery.*

C H A P. LXV.

IT often tymes happens that
the ordaining of the preposit
great scandalls arise in Monast
ries; whiles there are some puffed
with the malignant spirit of pride, w
esteeming themselues to be second A
bots, & taking vppon them to tyrā
ouer others, nourish scandalls a
make dissentions in the conuent, a
especially in those places, where by
same Bishop or Abbots, which or da

the Abbot, the prepositus is likewise ordained, which how vnfitting a thinge is, may easily be perceaued: Because from the very begining of his ordination there is occasion giuen him of being proud: his thoughtes suggesting to him that he is exempt from the Abbot, Because he is ordained by them by whom the Abbot himselfe is ordained. Hence arise enuies, chidings, detractions, emulations, dissentions & disorders: & whilst the Abbot and the Prepositus are at variance, it must needs be that both their soules runn a hazard in this dissention: & those who are vnder their charge, whiles they adhere to parties and runn into perdition. The fault of which danger lyeth principally vpon them who were the authors of such an ordination.

And therefore wee fore see that it is expedient for the conseruation of peace and charity, that the whole gouernment of the Monastery depend of the Abbots will: and if it can be done, let it be gouerned by Denes; as before

before we haue ordained, that while the charge is committed to many, it should be not made proud. But if either the place requier it, or the conuent shall reasonably & with humility demand it. And the Abbot iudge it expedient, whomsoever the Abbot shall choose by the counselle of his bretherne fearing God, let him ordaine for his Prepositus. And let the Prepositus doe those thinges with reuerence, which shall be inioyned him by his Abbot: doing nothing against the will or ordinance of his Abbot, because by how much he is preferred before the rest, by so much it behoueth him carefully to obserue the precepts of the Rule. Which Prepositus if he shall be found vicious, or seduced by the haughtines of pride, or be founde a contemner of the holy rule, let him be admonished with words till foure times, & if he do not amend, let the correction of regular discipline be giuen him. And with that he amende not, let him be deposed from the dignity of Prepositus.

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ship, & let an other who is worthy, be substituted in his place. And if afterwards he be not quiet & obedient in the conuent, let him then be expelled the Monastery. Yet let the Abbot consider that he is to giue an account to God of all his actions, least perhaps his soule be inflamed with enuy or emulation.

Of the Porter of the Monastery.

C H A P. LXVI.

AT the gate of the Monastery let there be placed a wise old man, who knowes how to receaue and giue an answer: whose age may not suffer him to wander, which Porter ought to haue his cell neer the gate: that comers may alwayes find one ready to returne them an answer. And by and by as sone as any one shall knocke, or a poore man shal crye, let him answer Deo gratias; and with all milde-

nes & feare of God let him presently giue an answer with all charity. And let the porter if he need for his comfort, haue a Iunior brother with him. The Monastery if it can conueniently, ough so to be built, that all necessities, to witt watter, a mill, a garden, a Bakehouse, and other seuerall artes maye be had and practiced in the Monastery, that their be noe necessity for the monkes to wander abroad, because it is in noe sort expedient for their soules. And we will haue this Rule often read in the conuent, least any of the Brethren excuse himselfe of ignorance.

*Of Brethren that be sent a
Iourney.*

CHAP. LXVII.

L Et the Brethren that are to be sent a Iourney, commend themselves to the prayers of all theyr brethren, & of the Abbot, & alwayes at the last prayer

prayer of the worke of God, let commemoration of all the absent be made. And let the Brethren retourninge from a Iourney in the very day in which they returne, at all the canonicall houres when the worke of God is ended, prostrate on the grounde in the oratorie, and desier the prayers of all for their excesses, least perchance either any sight or hearing of some euill thing, or any idle speech haue stole vpon them in the way. And let not any presume to tell others what thinges he hath seene or hard abroad with out the Monastery, Because it is a great distraction to them. And if any shall presume to doe it, let him be liable to regular punishment. And likewise he that shall presume to goe without the cloysters of the Monastery, or to goe any whither, or doe any thinge though neuer soe litle without the command of the Abbot.

*If impossible thinges be enioyned to a
Brother.*

C H A P. LXVIII.

IF any hard or impossible thinges be
enioyned any Brother, let him re-
ceave the command of the bidder with
all mildnes & obediēce. And if he shall
see that the burden altogether exceeds
the measure of his strength, let him pa-
tiently & fitly suggest the causes of the
impossibility thereof to him is over
him, not shewing any pride or contra-
diction, & if after his suggestion, the
Prior or antient shall persist in com-
manding it, let the Iunior know, that it
is expedient for him: & let him out of
charity obey, trustinge in the assistance
of God.

That

*That one presume not to defend an other
in the Monastery.*

CHAP. LXIX.

THere must speciall heed be taken
that vpon no occasion, one monke
presume to defend or maintaine ano-
ther in the Monastery, though they be
neuer soe neare of kine, let none of
them I say presume to doe this in any
sorte : because from thence exceeding
great occasion of scandalle may arise.
And if any shall transgresse in this
point let him be seuerely punished.

*That noe one presume to beat or excom-
municate an other.*

CHAP. LXX.

THat occasion of all presumption
may be auoyded in the Monas-
tery, we ordaine and constitute, that it
be not lawfull for any one to excom-

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muni-

municate 'or beat any of his brethren, except those who haue power and authority from the Abbot. And let those that offende bee reprehended before all, that the rest may be afraide. But ouer Infants vntil they be fifteen yeers of age, let their bee strict discipline & care had by all ; yet this also with discretion & measure. For he who shall in any sort presume to doe any thinge to such as are of riper years without the command of the Abbot, or shall be vndiscreetly seuerer euen to Infants, let him be liable to regular discipline, because it is written. What thou wilt not haue donne to thy selfe, doe not doe to an other.

*That the Brethren be obedient to
each other.*

CHAP. LXXI.

O Bediēce is not only to be yeelded to the Abbot, but also the brethren ar to obey one an other, knowing that

that by this kinde of obedience they shall goe to God. The command therefore of the Abbot or other superiours constituted by him being first obeyd, before which we suffer not priuat commandes to be preferred, in other thinges let the Iuniors obey their elders with all charity and diligence. And if any be found contentious, let him be rebuked. And if a Brother be rebuked, for any euen the least thinge by the Abbot, or by any of his seniors, or if he shall but perceaue the mind of his senior, to be troobled or moued against him, though but a litle, let him without delaye prostrate at his feete, and there lye till that commotion be appeased with Blessing, and if any one shall contemne to doe it, let him be eyther liable to corporall punishment, or if he be contumacious, let him be expelled the Monastery.

*Of the good zeale which Monkes ought
to haue.*

CHAP. LXXII.

AS there is an il zeale of bitternes which seperateth from God, & leadeth to hell : soe there is a good zeale which seperateth from vices, & leadeth to God and life euerlasting. Let Monkes therefore exercise this zeale with most feruent loue, that is, that they preuent each other with honour, that they patiently suffer each others infirmities, whether they be of body or of minde, and that they strue to obey each other. Let none follow that which he thinks profitable for himselfe; but rather what others thinke fitting. Let them shew all brotherly charity with a chaste loue. Let them feare God, and loue their Abbot with a sincere and humble affection, and prefer nothing at all before Christ, who vouchsafe

vouchsafe to bringe vs all to life everlasting Amen.

*That all obseruance of Iustice is not sett
downe in this Rule.*

C H A P. LXXIII.

VV^E haue writt this Rule that by obseruinge it in Monasteries, we may shew ourselues to haue in some measure either honestie of manners, or the beginning of a good conuersation. But for those who hasten to the perfection of holy conuersation, there at the precepts of the holy fathers: he obseruance whereof bringeth a man to the height of perfection. For what side of a leafe, or what word of diuine authority of the old and new testament, is not a most straight rule of mans life, or what booke of the holy Catholike fathers doth not sound forth this, that we may come by a direct course to our Creator. Moreouer the Collations of the fathers

fathers & their institutes & liues, all the Rule of our holy father Basil what els are they but examples of well liuing, & obediēte monkes and instruments of vertues. But to vs slouthfull ill liuing and negligent people, they are a shame and confusion. whosoever therefore thou art, who hastens to the heavenly country, obserue by the helpe of Christ this little Rule writt for beginners: and then at length by the protection of God thou shalt come to those higher perfections of doctrine, & vertues of which we haue before spoken. To such as fullfill these things the kingdome of heauen shalle lye open. Amen.

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